

THE
DOCTRINE
OF
LIFE
FOR THE
NEW JERUSALEM,
FROM THE

Commandments of the Decalogue.

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TRANSLATED FROM THE LATIN OF
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P R E F A C E.

THERE are two classes of readers, to whom the writer of this preface would address a few friendly hints, before they enter upon the perusal of this excellent little manual.

1. To those, who have had the advantages of what is called a liberal education, he begs leave to present the following passage from the works of an enlightened philosopher, whose name is revered by the literary world, and particularly dear to every Englishman *: “ He that would seriously set upon the search of truth, ought in the first place to prepare

* Mr. Locke.—It is not here meant to recommend Mr. Locke as a DISCOVERER, but only a sincere SEEKER of the truth. His opinions, touching some of the fundamental Doctrines of Christianity, have been deemed erroneous and dangerous. But the sentiments contained in the above quotation are so just and liberal, that they can neither be offensive nor injurious to any christian reader.

“ his

“ his mind with a love of it. For he
“ that loves it not, will not take much
“ pains to get it, nor be much con-
“ cerned when he misses it. There is
“ no body in the common-wealth of
“ learning, who does not profess him-
“ self a lover of truth; and there is
“ not a rational creature, that would
“ not take it amiss to be thought
“ otherwise of. And yet, for all this,
“ one may truly say, that there are
“ very few lovers of truth for truth’s
“ sake, even amongst those who per-
“ suade themselves that they are so.”
—Again, “ As truth can receive no
“ evidence from our passions and in-
“ terests, so it should receive no tinc-
“ ture from them.”—And again, “ It
“ is the prerogative that belongs to
“ truth alone, to command assent by
“ only it’s own authority.”

By these principles, let the follow-
ing observations be examined.

The DECALOGUE is acknowledged
by all christians to contain the words
of

of ETERNAL TRUTH; and the sum and substance of it is declared by our Lord himself to consist in "the LOVE OF GOD, and the LOVE OF OUR NEIGHBOUR." Hence it was, that when he was asked by a certain person, "what he should do, that he might inherit eternal life?" he made no other than this short and plain reply, "If thou wilt enter into life, keep the commandments," Matt. xix. 17.

The Doctrine of Life, therefore, is clearly and fully revealed in the TEN COMMANDMENTS; and those, who "love truth for truth's sake," need not be at a loss to discover the way that leadeth unto life. They need not consume their time and strength in speculative investigations, or deep and unprofitable metaphysical inquiries.

Let them begin with resisting their selfish and worldly passions. Let all selfish and worldly prejudices and interests be set aside. In other words, let

let them begin with close and serious self-examination of their hearts and lives, their affections and their thoughts, as well as their words and deeds, by the precepts of the decalogue: If they are honest and ingenuous in the search, they will soon find, that in their affections and thoughts, if not in their words and deeds, they have greatly deviated from the way of life therein commanded: They will soon find, that in themselves they have no strength to obey any one of the precepts in sincerity and truth; but that they stand every moment in need of that holy and all-powerful INFLUENCE, which proceeds only from the SOURCE OF GOODNESS and TRUTH.

This, if they persevere, will lead them to the exercise of FAITH, and of PRAYER. Their understandings will then be opened. They will be enabled to see and admire the great truths contained in the Holy Scriptures,

tures, which they were ignorant of before: They will be enabled, in some degree, to comprehend what our Lord said to his two disciples, on the way to Emmaus, when “beginning at Moses and all the Prophets, he expounded to them in all the scriptures the things concerning HIMSELF;” and also, what his meaning was, when at his last appearance to them, before his ascension, he reminded them of the words which he spake unto them, whilst he was yet with them, viz. “that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning HIM;” immediately after which it is added, “Then opened he their understanding, that they might understand the scriptures.”

They will then discover, to their inexpressible astonishment and delight, that the BIBLE is not to be read or understood as any other book,
but

but as the WORD of GOD; and that, from beginning to end, it relates wholly, in all it's historical as well as prophetical parts, to the life, sufferings, death, resurrection, ascension, and glorification of that HUMANITY, which the ETERNAL GOD assumed, and made divine in the person of THE LORD JESUS CHRIST, "GOD OVER ALL, BLESSED FOR EVER-MORE!" and assumed for this great purpose of infinite love, that he might bring back the fallen nature of man to that state of life, in which it was originally created; which life is no other than the LOVE of the LORD, and the LOVE of our NEIGHBOUR, according to the doctrine of the DECALOGUE.

They will, moreover be convinced, that all the various forms of human government, in every age of the world, all the institutes of civil and municipal law, of every kind, in every nation upon the earth, when examined

examined and traced to their first principles, are founded upon this doctrine of life contained in the ten commandments; and that they are more or less pure, and useful to human society, according as they are more or less conformable to this standard of eternal truth.

They will farther discover the vast extent and enlargement of these commandments; that they come forth in their highest purity and splendor from Heaven itself, the throne of the Highest, descending through different orders and states of being, to man in his lowest state of natural truth and goodness; that from thence, that is, from *natural*, they ascend to *spiritual*, and from thence to *celestial*, as man, by his obedience to them, under the divine influence, becomes qualified for the opening and unfolding of his *natural*, *spiritual*, and *celestial* powers: These powers are capacities of reception, with which
b every

every man is born into the world : They are the gift of the Lord, by which he alone enables man to open and enter into life, from lower into higher states, according as he exerts himself in keeping the commandments, that is, in resisting evils as sins against the Lord, and believing at the same time, that the Lord alone has given, and does continue, the power of such resistance.

The natural man, before his spiritual faculties are opened, can have no conception of the wonderful discoveries of divine truth, which such a life, according to the commandments, gradually displays to the sincere, humble, and obedient mind. Let any man set himself earnestly to work, according to this infallible rule of life, and he will very soon be convinced of the truth of our Lord's declaration, " If any man will do his will, he shall know of the doctrine, whether it be of God."

But,

But, alas! the misfortune is, that the generality of learned men and philosophers would take it extremely amiss, to be advised to begin their religious researches over again, by keeping the commandments, especially if their outward lives and conversation should be strictly moral, and they could not be charged with any open breach of the laws of God. And as they have little or no idea of the internal and spiritual sense of the decalogue, to which their life is in too many instances opposed, so they have generally confirmed themselves in an opinion, that no higher powers, than those which are merely natural, can be opened during the present life of man in this world.

Now, if this be the case, no higher life than the natural life can here be opened. All that is said, therefore, in scripture, of REGENERATION, the INWARD MAN, SPIRITUAL DISCERNMENT of the THINGS OF GOD,

to which the NATURAL MAN cannot attain; and indeed, the whole account that is there given of the christian's progress in divine knowledge and practice, must be totally rejected, or received merely in an outward and literal sense, without the least respect to an inward and spiritual life.

Many also are the passions, prejudices, and interests, by which the greater part of learned men are influenced in their inquiries after truth. Till these are in some degree subdued, they cannot "love truth for truth's sake." Some seem to place the whole delight of their life in an argument: They doubt, dispute, cavil for ever: The simplicity of truth can never strike such minds with conviction: They do not suffer it "to command their assent by its own authority alone:" Their restless and disputing tempers will never be satisfied with a conviction, that "a thing is so," but they

they must know “ how and why it is so.” Such persons may think that they love truth ; but their own judgment, and fancied acuteness of reasoning, is the Egyptian Idol they are continually worshipping. This self-love keeps them from embracing the truth. Till this evil is resisted as sin against the Lord, and the Lord alone is regarded and applied to as the fountain of truth, by keeping his holy commands, and praying to him to “ open their understanding, that they may understand the scriptures,” they will continue to wander for ever in doubt and darkness, without light in their understandings, or the love of God and man in their hearts.

Others have been for years, perhaps, attached to some favourite systems of doctrine, and have so confirmed themselves therein, by talking, writing, preaching, and publishing their opinions founded thereupon, that they cannot “ love truth

for truth's sake ;" they see it through the medium of prejudices, worldly passions, and worldly interests, which urge them continually to oppose it. Their literary reputation is at stake ;—they have, perhaps, composed volumes on subjects of divinity, morality, or natural philosophy ;—they are spoken of as luminaries of the age ; respected, courted, and applied to as oracles by the whole circle of their friends and acquaintance. It would be a severe sacrifice indeed to such men, to part at once with their worldly fame, and their long-received opinions, candidly to confess their ignorance, and publicly to renounce former errors. They shrink from such convictions of truth, as they plainly see must lead to such sacrifices. Arminians, Calvinists, and Socinians, who have written largely and learnedly on their respective forms of doctrine, are also with-held by the same motives of prejudice, self-conceit,

ceit, and vain-glory, from “loving the truth for truth’s sake.”

And yet could these men be prevailed upon to lay aside the pomp and parade of human learning, the pride of literary fame, and all undue attention to worldly respects; could they enter the school of Christ with that child-like simplicity, which he recommends as indispensibly necessary for all religious attainments; could they seriously determine to “keep the commandments,” that is, to fly from the love of self, and the love of the world, in all their variety of false and evil forms, to love the Lord with all their hearts, and their neighbour as themselves, they would soon find a way open for their entrance into life: They would soon “know of the doctrine, whether it be of God or not:” They would soon be possessed of as much truth as their present states and capacities could receive; and would find a path of “light shining,”

shining," as they advanced, "more and more unto the perfect day."

Even the philosophers of old acknowledged and taught this fundamental maxim, (which they received from an higher source than most of them suspected) that the purification of the mind from errors and vices was previously and indispensibly necessary to the reception of truth and virtue, which could not take up their residence in an understanding clouded and confused by falsehood, and an heart polluted by sensual, selfish, and impure desires.

Let these few hints suffice to prepare the learned reader for the important contents of the following pages.

2. To the unlearned, who are satisfied with having been instructed in their catechisms at an early period of life, have now and then read a little in their bibles, and formed some obscure notions of christian doctrine
from

from the church in which they were educated, and the sermons and lectures which they have been accustomed to attend, it need only be observed, that they will find, in this small volume, the great doctrines of repentance, faith, and good works, (which they have often heard from the pulpit) explained in a more scriptural, clear, connected, rational way, than hath ever yet been done; and this under the following heads, viz.

I. *That all religion hath relation to life, and that the life of religion is to do good.* II. *That no one can do good, which is really good, from himself.* III. *That so far as man shunneth evils as sins, so far he doeth what is good, not from himself, but from the Lord.* IV. *That so far as any one shuns evils as sins, so far he loves truths.* V. *That so far as any one shuns evils as sins, so far he hath faith, and is spiritual.* VI. *That the decalogue teaches what evils are sins.* VII.

VII. That murders, adulteries, thefts, false witness of every kind, with the concupiscence (or inward thoughts and desires) prompting thereto, are evils which ought to be shunned as sins. VIII. That so far as any one shuns murders of every kind, as sins, so far he hath love towards his neighbour. IX. That so far as any one shuns adulteries of every kind as sins, so far he loves chastity. X. That so far as any one shuns thefts of every kind, as sins, so far he loves sincerity. XI. That so far as any one shuns false witness of every kind, as sins, so far he loves truth. XII. That it is not possible for any one to shun evils as sins, so that he may hold them inwardly in aversion, except by combats against them. XIII. That man ought to shun evils as sins, and to fight against them as from himself. XIV. That if any one shuns evils from any other motive than because they are sins, he doth not shun them, but

but only prevents their appearing in the eyes of the world.

These are the contents of the several chapters, and they are here enumerated, that the reader might have a view of the connection of the whole, and see how clearly one part rises out of another. And here also it may be observed, that though the mode of expression may appear in some measure new, yet it is not only clear and explicit to the unlearned reader, but may be attended, perhaps, with this peculiar advantage, that it will lead him to consider *realities* more than *words*, which are only signs. For *realities* have been frequently neglected, nay, sometimes wholly lost sight of, by long use of the same words. This might be exemplified in a variety of sad instances, from the present state of the church.

The internal sense of the several precepts is opened with that high degree

degree of illumination, which is so conspicuous in every part of our author's writings. Much could the writer of this preface say, from his own experience, in humble testimony to the truths which those writings contain. But the time is not yet—it is but just day-break—the shades of night are only beginning to be dispersed—and the tops of the mountains are scarcely visible.

Reader, attend! The day of the Lord is at hand! Receive with humility, and holy joy, the message he hath sent to announce his approach. As yet, it hath been received but by a few. Nevertheless, the power of divine truth is with it, and its progress will be marked in every step, by a sober, rational conviction, free from the disorderly heats of enthusiasm, and the fallacious phantasies of a wild imagination.—“**FEAR THE LORD, AND KEEP HIS COMMANDMENTS.**”

THE
DOCTRINE OF LIFE
FOR THE
NEW JERUSALEM.

*That all Religion hath Relation to
Life, and that the Life of Religion
is to do Good.*

1. **E**VERY one, who hath any religion, knows and acknowledges, that whosoever lives well, will be saved, and whosoever lives wickedly, will be condemned; for he knows and acknowledges, that whosoever liveth well, thinketh well, not only of God, but also of his neighbour; whereas it is otherwise with him who liveth wickedly. The life of man is his love, and what a man loves, he not only doeth willingly, but also thinketh willingly. The reason therefore why
- A it

it is said, that the life of religion is to do good, is, because to do good is in act one with thinking good, and if they are not one in act with man, they do not belong to his life. But these positions are to be proved in what follows.

2. That religion hath relation to life, and that the life thereof is to do good, is manifest to every one who reads the Word, and is acknowledged by every one whilst he is reading. It is written in the Word, "Whosoever shall break the least
" of these commandments, and shall
" teach men so, shall be called least in
" the kingdom of heaven; but he who
" *doeth* and *teacheth*, the same shall be
" called greatest in the kingdom of heaven. I say unto you, except your
" *righteousness* shall exceed that of the
" Scribes and Pharisees, ye shall not enter
" into the kingdom of heaven," Matt.
v. 19, 20. "Every tree, which *bring-*
" *eth not forth good fruit*, is cut down,
" and

“ and cast into the fire; wherefore by
 “ *their fruits* ye shall know them,” Matt.
 vii. 19, 20. “ Not every one that saith
 “ unto me, Lord, Lord, shall enter into
 “ the kingdom of heaven, but *he that*
 “ *doeth the will* of my Father who is in
 “ heaven,” Matt. vii. 21. “ Many
 “ shall say unto me in that day, Lord,
 “ Lord, have we not prophesied in thy
 “ name, and in thy name done many
 “ virtues? but then will I confess to
 “ them, I never knew you, depart from
 “ me *ye that work iniquity*,” Matt. vii.
 22, 23. “ Every one who heareth my
 “ words, and *doeth them*, I will com-
 “ pare unto a prudent man, who built
 “ his house upon a rock; but every one
 “ who heareth my words, and *doeth them*
 “ *not*, shall be compared to a foolish man
 “ who built his house upon the sand,”
 Matt. vii. 24. 26. “ Jesus said, a sower
 “ went out to sow his seed; and some
 “ seeds fell on the hard way; some on
 “ stony ground; some among thorns;

“ and some on good ground. That
“ which was sown on good ground is he,
“ who heareth the Word, and attendeth
“ to it, who thereby *beareth fruit, and*
“ *bringeth forth*, some an hundred-fold,
“ some sixty-fold, and some thirty-fold:
“ When Jesus said these words, he cried
“ out, saying, He that hath ears to hear,
“ let him hear,” Matt. xiii. 3 to 9. 24.
“ The Son of Man shall come in the glo-
“ ry of his Father, and then *shall he ren-*
“ *der to every one according to his deeds,*”
Matt. xvi. 27. “ The kingdom of God
“ shall be taken from you, and shall be
“ given to a nation *bringing forth the*
“ *fruits thereof,*” Matt. xxi. 43. “ When
“ the Son of Man shall come in his glory,
“ then shall he sit on the throne of his
“ glory; and he shall say to the sheep
“ on the right hand, come ye blessed,
“ and possess as an inheritance the king-
“ dom prepared for you from the foun-
“ dation of the world; *for I was an*
“ *hungred and ye gave me meat, I was*
“ *thirsty*

“ *thirsty and ye gave me drink, I was a*
 “ *stranger and ye gathered me, I was naked*
 “ *and ye cloathed me, I was sick and ye visit-*
 “ *ed me, I was in prison and ye came to me.*
 “ Then shall the righteous answer, When
 “ saw we thee so? But the King shall
 “ answer and say unto them, Verily I say
 “ unto you, inasmuch as ye have done it
 “ to one of the least of my brethren, ye
 “ have done it unto me. And the King
 “ shall speak in like manner to the goats
 “ on the left, and inasmuch as they have
 “ not done such things, he shall say, De-
 “ part from me ye cursed into everlasting
 “ fire prepared for the devil and his an-
 “ gels,” Matt. xxv. 31 to 46. “ *Bring*
 “ *forth fruits worthy of repentance, for*
 “ *now is the ax laid to the root of the*
 “ *trees; every tree therefore, that bring-*
 “ *eth not forth good fruit, is cut down and*
 “ *cast into the fire,*” Luke iii. 8, 9.
 “ Jesus said, Why call ye me Lord, Lord,
 “ and do not the things which I say? Every
 “ one who cometh to me, and heareth my
 “ words,

“ words, *and doeth them*, is like unto a
“ man who built a house, and laid the
“ foundation on a rock; but he that
“ heareth *and doeth not*, is like unto a man
“ building a house on the ground with-
“ out a foundation,” Luke vi. 46 to 49.
“ Jesus said, My mother and my bre-
“ thren are these, who hear the word of
“ God *and do it*,” Luke viii. 21. “Then
“ shall ye begin to stand and knock at
“ the door, saying, Lord open to us; but
“ he shall say to them, I know you not
“ whence ye are, *depart from me all ye*
“ *workers of iniquity*,” Luke xiii. 25 to
27. “This is the judgment, that light
“ is come into the world, but men loved
“ darkness rather than light, because
“ *their deeds were evil*; for he *who doeth*
“ *evil* hateth the light, lest *his deeds*
“ should be reprov’d; but he who doeth
“ truth cometh to the light, that *his*
“ *deeds* may be made manifest, inas-
“ much as *they are wrought in God*,” John
iii. 19 to 21. “*They who have done good*
“ shall

“ shall come forth to the resurrection of
 “ life,” John v. 29. “ We know that
 “ God heareth not sinners, but if any
 “ one worships God, and *does his will*,
 “ him he heareth,” John ix. 31. “ If
 “ ye know these things, *blessed are ye if*
 “ *ye do them*,” John xiii. 17. “ He that
 “ hath my commandments, and *doeth*
 “ *them*, he it is that loveth me, and I will
 “ love him, and will manifest myself to
 “ him; and I will come to him and make
 “ my abode with him. He that loveth
 “ me not, *keepeth not my words*,” John
 xiv. 15. 21 to 24. “ Jesus said, I am
 “ the vine, and my Father is the vine-
 “ dresser; every branch in me *that bear-*
 “ *eth not fruit*, he taketh away; but
 “ every branch *that beareth fruit*, he will
 “ prune it, that it *may bear more fruit*,”
 John xv. 1, 2. “ Herein is my Father
 “ glorified, that *ye bring forth much fruit*,
 “ and be made my disciples,” John xv.
 8. “ Ye are my friends, *if ye do whatso-*
 “ *ever I command you*; I have chosen you,

“ *that ye may bear much fruit, and that your*
“ *fruit may remain,*” John xv. 14. 16.
“ The Lord said to John, Write to the
“ angel of the church at Ephesus, *I*
“ *know thy works:* I have against thee,
“ that thou hast left former *charity;*
“ perform repentance, and *do former*
“ *works:* but otherwise, I will move thy
“ candlestick out of its place,” Rev.
ii. 1, 2. 4, 5. “ To the angel of the
“ church of Smyrna write, *I know thy*
“ *works,*” Rev. ii. 8. “ To the angel
“ of the church in Pergamus write, *I*
“ *know thy works, perform repentance,*”
Rev. ii. 13. 16. “ To the angel of the
“ church in Thyatira write, *I know thy*
“ *works and charity,* and thy latter works
“ more than the first,” Rev. ii. 26. “ To
“ the angel of the church in Sardis write,
“ *I know thy works,* that thou hast a name
“ that thou livest, but thou art dead: *I*
“ *have not found thy works perfect before*
“ *God, perform repentance,*” Rev. iii. 1,
2, 3. “ To the angel of the church
“ which

“ which is in Philadelphia write, *I know*
 “ *thy works,*” Rev. iii. 7, 8. “ To the
 “ angel of the church of the Loadi-
 “ ceans write, *I know thy works, perform*
 “ *repentance,*” Rev. iii. 14, 15. 19. “ I
 “ heard a voice from heaven saying,
 “ Blessed are the dead which die in the
 “ Lord from henceforth; the spirit saith,
 “ that they may rest from their labours,
 “ *their works follow with them,*” Rev. xiv.
 13. “ A book was opened, which is of
 “ life, and the dead were judged accord-
 “ ing to those things which were writ-
 “ ten in the book, *all according to their*
 “ *works,*” Rev. xx. 12, 13. “ Behold
 “ I come quickly, and my reward is with
 “ me, *that I may give to every one accord-*
 “ *ing to his works,*” Rev. xxii. 12. In
 like manner it is written in the Old Tes-
 tament, “ Recompenſe them *according*
 “ *to their work, and according to the deed*
 “ *of their hands,*” Jer. xxv. 14. “ Jeho-
 “ vah, whose eyes are open upon all the
 “ ways of men, *to give to every one ac-*
 “ cording

*" according to his ways, and according to the
" fruit of his works,"* Jer. xxxii. 19.

*" I will visit according to his ways, and
" recompense him according to his works,"*

Hosea iv. 9. *" Jehovah hath dealt with*

" us according to our ways, and according

" to our works," Zech. i. 6. And in ma-

ny places, where it is required, that men

should do statutes, commandments, and

laws, as in the following, *" Ye shall*

" observe my statutes and my judgments,

" which if a man do, he shall live by them,"

Levit. xviii. 5. *" Ye shall observe all*

" my statutes and my judgments, to do

" them," Levit. xix. 37. Chap. xx.

8. Chap. xxii. 31. *" Blessings, if they*

" do the commandments, and curses, if

" they do them not," Levit. xxvi. 4 to 46.

Therefore the children of Israel were

commanded to make to themselves a

fringe on the wings of their garments,

that they might remember all the pre-

cepts of Jehovah to do them, Deut. xxii.

12. Num. xv. 38; not to mention a

thou-

thousand other passages to the same purport. That works are what constitute the man of the church, and that he is saved according thereto, the Lord also teaches in his parables, several of which imply, that they who do good are accepted, and that they who do evil are rejected; as in the parable concerning the husbandmen in the vineyard, Matt. xxiii. 33 to 44; and concerning the fig tree which did not yield fruit, Luke xiii. 6; and concerning the talents and pounds given to trade with, Matt. xxv. 14 to 31. Luke xix. 13 to 25; and concerning the Samaritan who bound up the wounds of him that fell among thieves, Luke x. 30 to 37; and concerning the rich man and Lazarus, Luke xvi. 19 to 31; and concerning the ten virgins, Matt. xxv. 1 to 12.

3. The true reason why every one, who hath any religion, knows and acknowledges that he who lives well will be

saved, and he who lives ill will be condemned, is grounded in the conjunction of heaven with man, who is acquainted by the Word that there is a God, that there is a heaven and a hell, and that there is a life after death; hence is derived that general perception. Wherefore in the doctrine of the Athanasian Creed, which is universally received throughout all Christendom, what is said in the conclusion is universally received also, viz. “Jesus Christ who suffered
“for our salvation, ascended into heaven, and sitteth at the right hand of
“the Father Almighty, whence he shall
“come to judge the quick and the dead;
“and then *they who have done good shall*
“*enter into life eternal, and they who have*
“*done evil, into everlasting fire.*”

4. There are many nevertheless in Christian churches, who teach, that faith alone is saving, and not any good of life, or good work; they add also, that evil
of

of life, or evil work, doth not condemn those who are justified by faith alone, because they are in God and in grace. But it is extraordinary, that although they teach such doctrines, still they acknowledge (which is in consequence of a general perception derived from heaven) that they are saved who live well, and they are condemned who live ill. That they acknowledge this, is evident from the EXHORTATION, which is publicly read in all churches both in England, in Germany, in Sweden, and in Denmark, previous to the celebration of the holy supper. That in those kingdoms there are some who teach the doctrine of faith alone, is a well known fact. The EXHORTATION, which is publicly read in England previous to the celebration of the sacrament of the Lord's supper, is as follows:

5. "The way and means to be received
" as worthy partakers of that holy table,
" is,

“ is, first, to examine your lives and
“ conversations by the rule of God’s
“ commandments, and wherein soever
“ ye shall perceive yourselves to have
“ offended either by will, word, or deed,
“ there to bewail your own sinfulness,
“ and to confess yourselves to Almighty
“ God, with full purpose of amendment
“ of life; and if ye shall perceive your
“ offences to be such as are not only
“ against God, but also against your
“ neighbours, then ye shall reconcile
“ yourselves unto them, being ready to
“ make restitution and satisfaction ac-
“ cording to the utmost of your power, for
“ all injuries and wrongs done by you to
“ any other, and being likewise ready to
“ forgive others that have offended you,
“ as ye would have forgiveness of your
“ offences of God’s hand, for otherwise
“ the receiving of the holy communion
“ doth nothing else but increase your
“ damnation. Therefore if any of you
“ be a blasphemer of God, or hinderer
“ or

“ or slanderer of his word, or adulterer,
 “ or be in malice or envy, or in any
 “ other grievous crime, repent you of
 “ your sins, or else come not to the holy
 “ table; lest after the taking of that holy
 “ sacrament, the devil enter into you, as
 “ he entered into Judas, and fill you with
 “ all iniquities, and bring you to de-
 “ struction both of body and soul.”

7. It was given me to ask some of
 the English clergy, who professed and
 preached the doctrine of faith alone,
 (which was done in the spiritual world)
 whether, whilst they were reading the
 above exhortation in the church, they
 believed what is there asserted, viz. that
 if any do evil, and do not repent, the
 devil will enter into them, as he entered
 into Judas, and destroy both body and
 soul? They replied, that in the state
 they were in, whilst they were reading
 the exhortation, they knew and thought
 no other than that what they read was the
 truth

truth and essence of religion, but that when they began to conceive and compose their discourses, or sermons, they thought differently, because they then thought about faith, as being the only means of salvation, and about the good of life, as being only necessary thereto in promoting the public good. But still it was proved to conviction, that they also had a general perception, that whosoever liveth well is saved, and that whosoever liveth ill is condemned, and that they had this perception, when they were not under the influence of their own propriety, or selfishness.

8. The true ground and reason why all religion hath relation to life is, because every one after death is his own life, for it remaineth the same that it was in the world, and is in no respect changed, inasmuch as an evil life cannot be converted into a good life, nor a good life into an evil, because they are opposites,

sites, and conversion into an opposite is extinction: It is on account of this opposition that a good life is called life, and an evil life is called death. Hence it is that religion hath relation to life, and that the life thereof is to do good. That man is after death such as his life had been in the world, may be seen in the Treatise concerning HEAVEN and HELL, n. 470 to 484.

That no One can do Good, which is really Good, from Himself.

9. **A**T this day scarce any one knows, whether the good which he does be from himself, or from God, and the reason is, because the church hath separated faith from charity, and good is of charity; a man gives to the poor, relieves the needy, endows churches and hospitals, promotes the good of the church, of his country, and of his fellow-citizens, frequents

quents places of public worship, listens attentively to what is said there, and is devout in his prayers, reads the Holy Word and books of piety, and thinks about salvation, and yet knows not whether he does such things from himself, or from God. It is possible he may do them from God, and it is possible he may do them from himself; if he doeth them from God, they are good; if from himself, they are not good. Yea, good things of a like nature may be done by man from himself, which yet are actually evil, as is the case with what is hypocritical, which is grounded in deceit and artifice.

10. Good things done from God and from man's self may be compared with gold: Gold, which is real gold from its inmost ground, and is called sterling gold, is good gold: Gold mixed with silver is also gold, but its goodness is according to the mixture; it is still less good when mixed with copper:

But

But gold artificially made, and only resembling gold in colour, is not good, inasmuch as the substance of gold is not in it. There is also what is gilded, as gilded silver, copper, iron, tin, lead, and also gilded wood, and gilded stone, which superficially may appear as gold, but inasmuch as they are not gold, they are esteemed, either according to the workman's skill, or according to the value of the gilding, or according to the value of the gold which may be scraped off; these differ in goodness from real gold, as a man's cloaths differ from the man himself. It is possible also that rotten wood and dross, yea and even dung, may be overlaid with gold; this is gold which may be compared with Pharisaical goodness.

11. Man hath the skill to discern whether gold be substantially good, whether it be mixed and counterfeit, and whether it be only a covering of gold,
but

but he hath not the skill to discern whether the good which he doeth be in itself good; this only he knows, that good from God is good, and that good from man is not good: Wherefore it being a matter of concern, in respect of salvation, to know whether the good, which he doeth, be from God, or not from God, it is expedient that it should be revealed; but before it is revealed, it may be necessary to speak concerning the various kinds of good.

12. There is civil * good, moral

* The term CIVIL is here used to denote what appertains to the state, or the community to which man belongs here on earth; according to which sense CIVIL good is that, which is connected with, and conducive to, the common good of the state, or community, and is regulated by the laws thereof:—According to the same sense, a CIVIL man, see n. 13, is one, who consults the real good of the state or community to which he belongs, by submitting in all things to the regulation of its laws.

good,

good, and spiritual good. Civil good is that which a man doeth whilst acting under the influence of civil law, and by this good, and according to it, he is a citizen in the natural world: Moral good is that which a man doeth whilst acting under the influence of a rational law, and by this good, and according to it, he is a man: Spiritual good is what a man doeth whilst acting under the influence of a spiritual law, and by this good, and according to it, he is a citizen in the spiritual world. These three kinds of good follow in this order; spiritual good is the supreme, moral good is the middle, and civil good is the ultimate.

13. Man, who is principled in spiritual good, is a moral man, and also a civil man; whereas man who is not principled in spiritual good, appears as if he was a moral and civil man, but still he is not so in reality. The reason why
man,

man, who is principled in spiritual good is a moral and civil man, is, because spiritual good hath the essence of good in it, and by virtue thereof hath moral and civil good in it: The essence of good cannot possibly originate in any other but in Him, who is good itself. Give to thought the freest and most unlimited range, stretch forth all its powers, and inquire whence it is that good is good, and it will be seen that it is from its esse *, and that that is good which hath in it the esse of good, consequently, that

* It is not possible to express, by any single word in our language, the precise idea which the author here meant to convey by the word ESSE. The reader, who is acquainted with the Latin tongue, will readily apprehend the full meaning of the term:—It may be expedient however, in order to assist the conception of the unlearned, to observe, that by the term ESSE is expressed the inmost ground or principle of a thing's existence; and when applied here to good, it signifies good in its inmost ground, or principle, which is God; and that

that that is good, which is from good Itself, that is, from God; consequently that good not from God, but from man, is not good.

14. From what was said in the Doctrines concerning the SACRED SCRIPTURE, n. 27, 28, 38, it may be seen that the supreme, the middle, and the ultimate, make one, like end, cause, and effect, and that in consequence of making one, the end itself is called the first end, the cause the middle end, and the effect the ultimate end; Hence it will be evident, that in the case of man, who is principled in spiritual good, moral good with him is spiritual middle [good], and that

that nothing therefore is really good, but what hath its ground or principle of goodness in God. The same term ESSE is applied below, n. 43 and 48, to the human will, to distinguish it from the understanding, the understanding being only an existence, whose ESSE, or ground of being, is in the will.

civil

civil good is spiritual ultimate [good]. Hence then it is, as was observed, that man, who is principled in spiritual good, is a moral man, and a civil man; and that man, who is not principled in spiritual good, is neither a moral nor a civil man, but only appears to be so. He appears to be so both to himself and also to others.

15. The reason why a man, who is not spiritual, can still think rationally, and consequently discourse rationally, like a spiritual man, is, because the understanding of man is capable of being elevated into the light of heaven, which is truth, and of seeing by that light; but it is possible, in the mean-while, that the will of man may not be elevated into the heat of heaven, which is love, and act under the influence of such love. Hence it is, that truth and love do not make one with man, unless he be spiritual; hence also it is that man is capable of discoursing

courſing, which maketh the diſtinction between man and beaſt. It is owing to the underſtanding being capable of elevation to heaven, whiſt the will remains unelevated, that man hath a capacity of being reformed, and of becoming ſpiritual, but he never is reformed and cometh ſpiritual, untill the will alſo is elevated. By virtue of this faculty of the underſtanding ſuperior to that of the will, man is capable of thinking rationally, and conſequently of diſcourſing rationally, like a ſpiritual perſon, whatſoever be his nature and quality, even though he be principled in evil; nevertheleſs it doth not hence follow that he is rational; and the reaſon is, becauſe the underſtanding doth not lead the will, but the will the underſtanding, whiſt the underſtanding only teacheth and pointeth out the way, as was obſerved in the DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 115; and ſo long as the will is not one with the underſtanding in

heaven, man is not spiritual, and consequently not rational; for when he is left to his will, or to his love, then he rejects the rational conclusions of his understanding concerning God, concerning heaven, and concerning eternal life, and in their place assumes such conclusions as are in agreement with the love-principle of his will, and those he calls rational. But more of this will be shewn when we come to treat of ANGELIC WISDOM.

16. In the following work, they who do good from themselves shall be called natural men, inasmuch as the moral and civil principle with them is natural as to its essence: But they who do good from the Lord, shall be called spiritual men, inasmuch as the moral and civil principle with them, as to its essence, is spiritual.

17. That no one can do any good,
which

which is really good, from himself, the Lord teaches in John, "*A man cannot take any thing, unless it be given him from heaven,*" iii. 27. And again, "*He who abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing,*" xv. 5. He who abideth in me, and I in him, the same bringeth forth much fruit, signifies that all good is from the Lord; fruit is good; without me ye can do nothing, signifies, that no one can do good from himself. They who believe on the Lord, and do good from him, are called *Sons of Light*, John xii. 36. Luke xvi. 8; and *Sons of the Marriage*, Mark ii. 19; and *Sons of the Resurrection*, Luke xx. 36; and *Sons of God*, Luke xx. 36. John i. 12; and *born of God*, John i. 13; and it is said of such, *that they shall see God*, Matt. v. 8; and that *the Lord shall make his abode with them*, John xiv. 23; and that *they have the faith of God*, Mark xi. 22; and that *their works are done from God,*

God, John iii. 21. This is summed up in these words, "*As many as received Jesus, to them gave he power to become the sons of God, even to them that believe on his name, who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God,*" John i. 12, 13. to believe on the name of the Son of God, is to believe the Word, and to live according to it; the will of the flesh is the propriety of man's will, which in itself is evil; and the will of man is the propriety of his understanding, which in itself is the false derived from evil: The born thereof are those, who will and act, and think and speak from propriety: the born of God are those, who will and act, and think and speak from the Lord. In short, from the above passages it appears, that what is from man is not good, but that what is from the Lord is good.

That

*That so far as Man shunneth Evils
as Sins, so far he doeth what is
good, not from himself, but from
the Lord.*

18. **W**H O doth not, or may not
know, that evils prevent the
Lord's entrance into man? For evil is
hell, and the Lord is heaven, and hell
and heaven are opposites; so far there-
fore as man is in the one, so far it is
impossible for him to be in the other;
for one acteth against and destroyeth the
other.

19. Man, during his abode in the
world, is in the midst between hell and
heaven; beneath is hell, and above is
heaven, and at the same time he is kept
in the liberty of turning himself either to
hell or to heaven; if he turneth himself
to hell, he turneth himself away from
heaven,

heaven, but if he turneth himself to heaven, he turneth himself away from hell. Or, what is the same thing, man, during his abode in the world, is in the midst between the Lord and the devil, and is kept in the freedom of turning himself either to the one or the other; if he turneth himself to the devil, he turneth himself away from the Lord, but if he turneth himself to the Lord, he turneth himself away from the devil. Or, what is the same thing, man, during his abode in the world, is in the midst between evil and good, and is kept in the liberty of turning himself either to the one or to the other; if he turneth himself to evil, he turneth himself away from good, but if he turneth himself to good, he turneth himself away from evil.

20. It is asserted, that man is kept in the liberty of turning himself this way or that; every man hath his liberty, not from himself, but from the Lord, wherefore

fore it is said that he is kept in it. Concerning the equilibrium between heaven and hell, and that man is therein, and consequently in freedom, see the Treatise ON HEAVEN and HELL, n. 589 to 596, and n. 597 to 603. That every man is kept in freedom, and that freedom is never taken away from any one, will be shewn in it's proper place.

21. Hence it evidently appears, that so far as man shunneth evils, so far he is with the Lord, and in the Lord, and so far as he is in the Lord, so far he doeth good, not from himself, but from the Lord. Hence results this general law, THAT SO FAR AS ANY ONE SHUNNETH EVILS, SO FAR HE DOETH SUCH THINGS AS ARE GOOD.

22. But herein two things are required; the first is, that a man ought to shun evils, because they are sins, that is, because they are infernal and diabolical,

consequently against the Lord, and against divine laws: The second is, that a man ought to shun evils as sins as from himself, but to know and believe that it is from the Lord. We shall treat of both these requisites in the following articles.

23. From what hath been said, these three consequences follow, I. That if a man willeth and doeth such things as are good, before he shunneth evils as sins, the good things which he willeth and doeth are not good. II. That if a man thinketh and speaketh such things as are pious, and doth not shun evils as sins, the pious things which he thinketh and speaketh are not pious. III. That if a man hath much knowledge, and much wisdom, and doth not shun evils as sins, he hath no wisdom.

24. I. The reason why *the good things which a man willeth and doeth, are not good, before he shunneth evils as sins*, is, because
before

before this he is not in the Lord, as was said above: As for example; if he gives alms to the poor, relieves the needy, endows churches and hospitals, doeth good to the church, to his country, and to his fellow-citizens, teacheth the gospel and converteth souls, dischargeth his duty as a judge with justice, as a trader with sincerity, and as a citizen with uprightness, and yet maketh light of evils as sins, as of the evils of fraud, of adultery, of hatred, of blasphemy, and such like; in this case it is not possible he can do any good but what is inwardly evil, inasmuch as he doeth it from himself, and not from the Lord, consequently he himself is in it, and not the Lord, and the good actions in which man himself is, are all defiled with his evils, and regard himself and the world. Nevertheless those same actions are inwardly good, if a man shunneth evils as sins, as the evils of fraud, of adultery, of hatred, of blasphemy, and such like; for in this

case he doeth them from the Lord, and they are said to be *wrought in God*, John iii. 19, 20, 21.

25. II. The reason why *the pious things which a man thinketh and speaketh, before he shuns evils as sins, are not pious*, is, because he is not in the Lord; as for example; if he frequents places of public worship, attends devoutly to what is there preached, reads the Word and books of piety, is partaker of the sacrament of the Lord's supper, is instant in daily prayer; yea, if he even thinks much concerning God and salvation, and yet makes light of evils which are sins, as the evils of fraud, of adultery, of hatred, of blasphemy, and such like; in this case, the pious things which he thinks and speaks must needs be inwardly not pious, inasmuch as the man himself with his evils is in them; he indeed at such time is ignorant of this, but nevertheless those evils are within, and escape his
his

his observation; for he is as a fountain whose water is impure, by reason of the impurity of it's source. His religious exercises therefore are either merely the effect of habit, or they are meritorious, or they are hypocritical; they ascend indeed towards heaven, but in their way thither they receive another direction, and fall down, like smoke driven downwards by the wind.

26. It hath been given me to see and hear many after death, who were enumerating their good works, and exercises of piety, such as are mentioned above: n. 24, 25, and still more than those: amongst them I also saw some who had lamps and no oil; and inquiry was made whether they had shunned evils as sins, and it was found that they had not; wherefore it was declared to them that they were evil; they were also seen afterwards to enter caverns, where there were evil spirits of a similar kind.

27. III. The reason why *man hath no wisdom unless he shunneth evils as sins, notwithstanding his being very skilful and wise in many things*, is, because his wisdom is from himself, and not from the Lord; as for example; if he be skilful in church-doctrines, and hath a perfect knowledge of whatever relates thereto; if he knoweth how to confirm such doctrines by the word of God, and by his own reasonings; if he be versed in the doctrines of former churches, and at the same time in the decrees of all councils; nay, if he even knoweth truths, and also seeth and understandeth them, so as to be perfectly acquainted with the nature of faith, of charity, of piety, of repentance and the remission of sins, of regeneration, of baptism, and the Lord's supper, of the Lord, and of redemption and salvation, still he is not wise, unless he shunneth evils as sins, for untill evils are so shunned, knowledges are without life, as appertaining to the understanding only,

only, and not to the will, in which case they presently perish for a reason spoken of above, n. 15; after death also the man himself casts them off, because they do not agree with the love-principle of his will. Still however knowledges are most necessary, because they teach how a man ought to act, and when he bringeth them into act, then they become alive in him, and not before.

28. All that has been said above is taught in many passages of the Word, of which it may suffice to adduce the following. The Word teaches that no one can be in good and at the same time in evil, or, what is the same thing, that no one can, as to the soul, be in heaven and at the same time in hell. This is taught in the following passages, "*No one can serve two masters, for either he will hate the one and love the other, or he will cleave to the one and despise the other; ye cannot serve God and Mammon,*" Matt. vi, 24. "*How can ye,*
being

being evil, speak good things; for out of the abundance of the heart the mouth speaketh; a good man out of the good treasure of his heart bringeth forth good things, and an evil man out of evil treasure bringeth forth evil things," Matt. xii. 34, 35. "*A good tree bringeth not forth evil fruit, neither doth an evil tree bring forth good fruit: every tree is known by it's own proper fruit: for men do not gather figs from thorns, nor of a bramble-bush gather they grapes,"* Luke vi. 43, 44.

29. The word teaches also, that no one can do good from himself, but from the Lord; "*Jefus said, I am the vine, and my father is the vine-dresser; every branch in Me, which beareth not fruit, he taketh away, but every one that beareth fruit he will prune, that it may bear more fruit. Abide in Me, and I also in you: as the branch cannot bear fruit from itself, unless it abide in the vine, so neither ye unless ye abide in Me. I am the vine, ye are the branches;*

branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and withereth, and they gather him, and he is cast into the fire, and is burned," John xv. 1 to 6.

30. The Word teaches also, that so far as man is not purified from evils, his good things are not good, nor are his pious things pious, neither is he wise, and *vice versa*; this is taught in the following passages, "*Wo unto you Scribes and Pharisees, Hypocrites! for ye are like to whitened sepulchres, which indeed appear beautiful without, but within are full of the bones of the dead, and of all uncleanness; so also ye indeed appear outwardly righteous but within ye are full of hypocrisy and iniquity. Wo unto you, for ye cleanse the outside of the cup and platter, but within they are full of extortion and excess! Thou blind Pharisee, cleanse first the inside of the cup and*

and platter, that the outside may be clean also," Matt. xxiii. 25 to 28. And also from these words in Isaiah, "*Hear the words of Jehovah ye princes of Sodom, hear the law of our God ye people of Gomorrah: To what purpose is the multitude of your sacrifices unto me? Bring no more the oblation of vanity; incense is an abomination to me, the new moon, and the sabbath; I cannot bear iniquity: Your new moons and appointed feasts my soul hateth; wherefore when ye spread forth your hands, I hide mine eyes from you; yea, when ye multiply prayer, I do not hear; your hands are full of bloods. Wash ye, make you clean; remove the evil of your doings from before mine eyes, cease to do evil; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,"* i. 10 to 18; the summary sense of which words is, that unless a man shunneth evils, all things relating to divine worship, as performed by him, are void of goodness, and in like manner all
his

his works, for it is said, I cannot bear iniquity, make you clean, remove the evil of your doings, cease to do evil. So in Jeremiah, "*Return ye every one from his evil way, and make your works good,*" xxxv. 15.

That the same are not wise, appears also from Isaiah, "*Wo to them that are wise in their own eyes, and intelligent before their own faces!*" v. 21. And again, "*The wisdom of the wise, and the understanding of the intelligent shall perish: Wo unto them that are profoundly wise and their works are done in darknes,*" xxix. 14, 15. And again, "*Wo unto them that go down into Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are strong, but they look not to the Holy One of Israel, and do not seek Jehovah. But he will arise against the house of the evil doers, and against the help of them that work iniquity: For Egypt is not God, and the horses thereof are flesh and not spirit,*"

spirit,” xxxi. 1, 2, 3. Man’s own proper intelligence is thus described: Egypt denotes science; horse denotes understanding thence derived; chariot denotes doctrine thence derived; horseman denotes intelligence from the same origin; of all which it is said, Wo unto them who do not look to the Holy One of Israel, and do not seek Jehovah: Their destruction by evils is meant by his arising against the house of the evil doers, and against the help of them that work iniquity: That the above things originate in man’s propriety, and consequently have no life in them, is meant by Egypt being man and not God, and by the horses thereof being flesh and not spirit; man and flesh denote man’s propriety; God and spirit are life from the Lord; the horses of Egypt are man’s own proper intelligence. There are several other passages in the Word, which thus describe intelligence derived from man’s self, and derived from the Lord, which passages are to

to be understood only by means of the spiritual sense.

That no one will be saved by the good things which proceed from self, because they are not good, appears from the following passages, "*Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father: Many will say unto me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out devils, and in thy name done many virtues? But then will I profess unto them, I never knew you, depart from me, YE THAT WORK INIQUITY,*" Matt. vii. 21, 22, 23. And in another place, "*Then shall ye begin to stand without, and to knock at the door, saying, Lord, open to us; and ye shall begin to say, we have eaten in thy presence, and have drunken, and thou hast taught in our streets; but he will say, I say unto you, I know you not whence you are, depart from me all ye WORKERS OF INIQUITY,*" Luke xiii.

xiii. 25, 26, 27. For all such are like unto the Pharisee, "*who stood and prayed in the temple, saying, that he was not as other men, an extortioner, unjust, an adulterer, that he fasted twice in the week, and gave tithes of all that he possessed,*"

Luke xviii. 11 to 14. They are also those who are called "*unprofitable servants,*" Luke xvii. 10.

31. It is a truth that no man can do good, which is really good, from himself; but thereby to destroy all the good of charity, which man doeth who shun-
neth evils as sins, is enormous, for it is diametrically contrary to the Word, which enjoins man to do good; it is also contrary to the precepts of love towards God and our neighbour, on which hang the law and the prophets; and it is to undermine and overturn the whole of religion; for every one knows that religion consists in doing good, and that every one will be judged according to his deeds. Every
man

man is such that he hath a capacity of shunning evils of himself by virtue of the Lord's power, if he implores it, and the good which he afterwards doeth is good from the Lord.

That so far as any one shuns Evils as Sins, so far he loves Truths.

32. **T**H E R E are two universals which proceed from the Lord, divine good and divine truth; divine good is of his divine love, and divine truth is of his divine wisdom; those two in the Lord are one, and thence proceed as one from him: but they are not received as one by angels in the heavens and by men on the earths; there are angels and men who receive more of divine truth than of divine good, and there are who receive more of divine good than of divine truth; hence it is that the heavens are distinguished into two kingdoms,

doms, one of which is called the celestial kingdom, the other the spiritual kingdom; the heavens, which receive more of the divine good, constitute the celestial kingdom, but those, which receive more of the divine truth, constitute the spiritual kingdom; concerning these two kingdoms, into which the heavens are distinguished, see the Treatise on HEAVEN and HELL, n. 20 to 28. But still the angels of all the heavens are so far in wisdom and intelligence, as good with them makes one with truth; the good which doth not make one with truth, is to them not good; and the truth, which doth not make one with good, is to them not truth*: Hence it appears, that good
joined

* This may be exemplified by considering the operations and relations of love, motive, or inclination, in the human mind. Strength of affection or inclination, without the concomitancy of true wisdom to bound or direct it, is actually the cause of much evil in the world, and consequently so far
not

joined with truth, constitutes love and wisdom with angel and with man; and whereas an angel is an angel by virtue of love and wisdom appertaining to him, and in like manner man is man, it is evident, that good joined with

not good; and on the other hand, clear views of what is right and fit to be done, if there is a want of inclination or strength of motive, to put a man onward to do it, are so far short of real wisdom, which consists not merely in knowing, but in doing what is right. Thus this author in other places of his works observes, that love without wisdom is nothing—for it wants quality or form, and wisdom without love is nothing,—for it wants essence or energy, but love and wisdom joined are every thing.

As to what is said about the angels of the different kingdoms, his sense is very clear to any one who hath read his other works; which is, that love or affection is the distinguishing character of the celestial angels, and judgment or intelligence the distinguishing character of the angels of the spiritual kingdom; not that the angels of the celestial kingdom want wisdom, for they are the wisest angels, or

with truth causeth an angel to be an angel of heaven, and causeth a man to be a man of the church.

33. Inasmuch as good and truth are one in the Lord, and proceed as one from him, it follows, that good loves truth, and truth loves good, and that they desire to be one. The like is true of their opposites, evil loves the false, and the false loves evil, and they are desirous to be one. The conjunction of

or that the angels of the spiritual kingdom are without love; the difference of the male and female character may elucidate this; the male character is that of judgment—the female that of love and affection; not that men are void of affection, or women without judgment: It is easy to conceive strength of affection, sweetness of disposition, and benevolence, may be the distinguishing character of a woman, of a judgment superior to a man, who for want of an equal share of those excellent qualities of the heart, may be distinguished only for his understanding and good sense.

good

good and truth, in the following pages, will be called the celestial marriage, and the conjunction of evil and the false will be called the infernal marriage.

34. It is a consequence of what has been said, that so far as any one shuns evils as sins, so far he loves truths, for so far he is principled in good, according to what was shewn in the foregoing article. And on the other hand, so far as any one doth not shun evils as sins, so far he doth not love truths, because so far he is not principled in good.

35. A man, who doth not shun evils as sins, may indeed love truths, but then he doth not love them because they are truths, but because they serve to extend his reputation, whence he derives honour or gain; wherefore, when they

no longer are subservient to this end, he ceaseth to love them.

36. Good hath relation to the will, truth to the understanding; from the love of good in the will proceeds the love of truth in the understanding, from the love of truth proceeds the perception of truth, from the perception of truth the thought of truth, hence comes the acknowledgement of truth, which is faith in it's genuine sense; that this is the progression from the love of good to faith, will be proved in the Treatise concerning the DIVINE LOVE AND THE DIVINE WISDOM.

37. Inasmuch as good is not good, as was above observed, unless it be joined with truth, consequently good doth not exist before it be so joined, and yet it is continually desirous to exist, wherefore, in order to it's existence, it desires and
procures

procures to itself truths, and from them it hath it's nourishment and formation: This is the reason why, so far as any one is principled in good, so far he loves truths, consequently he so far loves truths as he shuns evils as sins, for so far he is principled in good.

38. So far as any one is principled in good, and by virtue of good loves truths, so far he loves the Lord, inasmuch as the Lord is essential good and essential truth; wherefore the Lord is with man in good and in truth; if the latter be loved by virtue of the former, then the Lord is loved and not otherwise. This the Lord teaches in John, "*He that hath my precepts, and doeth them, he it is who loveth me; but he who doth not love me, doth not keep my words,*" xiv. 21. 24. And in another place, "*If ye keep my commandments, ye shall abide in my love,*" John xv. 10. The precepts, words, and commandments of the Lord are truths.

39. That good loveth truth, may be illustrated by application to the several cases of a priest, of a soldier, of a merchant, and of an artificer: And first of a PRIEST; if he be principled in the good of the priesthood, which consists in providing for the salvation of souls, in teaching the way to heaven, and in leading those whom he teaches, so far as he is principled in that good, so far from the love and desire thereof, he procures for himself truths which he may teach, and by which he may lead. But the priest, who is not principled in the good of the priesthood, but is in the delight of his function through self-love and the love of the world, which is his only good, he also, from the love and desire thereof, procures to himself those truths in abundance, according to the influence of the delight which is his good. So in the case of a SOLDIER; if he be principled in the love of a military life, and is sensible of good arising either
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from the protection of the state, or from the advancement of his own reputation, he also, by virtue of that good, and according to it, procures to himself military science, and in case he be advanced to a post of command, military intelligence: These things are as truths, whereby the love-delight, which is his good, is nourished and formed. So again, in the case of a MERCHANT; if he hath engaged in merchandize from the love thereof, he imbibes with pleasure all those things, which, as mediums, enter into and compose that love: these also are as truths, whilst merchandize is the good thereof. Lastly, in the case of an ARTIFICER; if he applies in good earnest to his business, and loves it as the good of his life, he purchases instruments, and perfects himself in such things as relate to the science of his particular handicraft, and thereby he causes his work to be good. From these cases it is evident that truths are the means whereby the

good of the love-principle exists, and acquires reality; consequently, that good loves truths in order to it's existence. Hence, in the Word, by doing the truth is meant the causing good to exist, as by *doing the truths*, John iii. 21. By *doing the Lord's sayings*, Luke vi. 47. By *doing his precepts*, John xiv. 24. By *doing his words*, Matt. vii. 24. By *doing the word of God*, Luke viii. 21. And by *doing statutes and judgments*, Levit. xviii. 5. This also is meant by *doing good and bearing fruit*, for good and fruit is that which exists.

40. That good loves truth, and is desirous to be joined with it, may be illustrated also by the case of meat and drink, or of bread and wine, which ought to be taken together in order to promote bodily sustenance, inasmuch as meat or bread alone is insufficient for nourishment without water or wine; wherefore the one seeks and desires the other.

other. By meat and bread also in the Word, in it's spiritual sense, is meant good, and by water and wine is meant truth.

41. From what hath been said then it may appear, that he who shuns evils as sins, loves truths and desires them, and the more he shuns evils as sins, so much the more he loves and desires truths, because he is so much the more principled in good. Hereby he comes into the heavenly marriage, which is the marriage of good and truth, in which heaven is, and in which the church should be.

That so far as any one shuns Evils as Sins, so far he hath Faith, and is Spiritual.

42. **F**AITH and life are distinct from each other, like thinking and do-

ing; and whereas thinking has relation to the understanding, and doing has relation to the will, it follows, that faith and life are distinct from each other, like understanding and will; whosoever knows the distinction between the latter, he knows also the distinction between the former; and whosoever knows the conjunction of the latter, he also knows the conjunction of the former; wherefore it may be expedient to premise something concerning the understanding and the will.

43. Man hath two faculties, one of which is called WILL, and the other UNDERSTANDING; these faculties are distinct from each other, but they are so created that they may be one, and when they are one, they are called *mind*; wherefore the human mind consists of those two faculties, and all the life of man is therein. As all things in the universe, which are according to divine order, have

have relation to good and truth, so all things appertaining to man have relation to the will and the understanding, for the good appertaining to man is of his will, and the truth appertaining to him is of his understanding, these two faculties being the recipients and subjects thereof; the will being the recipient and subject of all things appertaining to good, and the understanding being the recipient and subject of all things appertaining to truth; goodnesse and truths have no other place of abode with man, consequently love and faith have no other place of abode, inasmuch as love hath relation to good, and good to love, and faith hath relation to truth, and truth to faith. Nothing is of more concern to know, than how the will and understanding form one mind? they form one mind as good and truth make one; for a similar marriage exists between the will and the understanding, as between good and truth: The nature of this

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latter marriage was, in a measure, shewn in the preceding article, to which it may be expedient to add, that as good is the very esse of a thing, and truth is the existence thence derived, so the will with man is the very esse of his life, and the understanding is the existence of life thence derived; for good, which is of the will, forms itself in the understanding, and in a certain manner renders itself visible.

44. That a man may know, think, and understand many things, and yet not be wise, was shewn above, n. 27, 28; and whereas it appertains unto faith, to know, and to think, and still more to understand, it follows of consequence, that a man may believe he hath faith, and yet not have it; the reason of his not having it is, because he is in evil of life, and evil of life and the truth of faith can never be one in action; evil of life destroyeth the truth of faith, because evil of life apper-

appertains to the will, and the truth of faith appertains to the understanding, and the will leads the understanding, and causes it to be one with itself in action; wherefore if there be any truth in the understanding which doth not agree with the will, when man is left to himself, or thinks under the influence of his evil and the love thereof, he either casts out such truth, or by falsification forces it to be one with the will. It is otherwise with those who are in the good of life; these when left to themselves, think under the influence of good, and love truth which is in the understanding, because it agrees therewith. Thus there is effected a conjunction of faith and of life, like the conjunction of truth and of good, each resembling the conjunction of the understanding and the will.

45. Hence then it follows, that in proportion as man shuns evils as sins, in the same proportion he has faith, be-

cause in the same proportion he is principled in good, as was shewn above: This is confirmed also by its contrary, that whosoever doth not shun evils as sins, hath not faith, because he is in evil, and evil hath an inward hatred against truth; outwardly indeed it can put on a friendly appearance, and endure, yea love, that truth should be in the understanding; but when the outward is put off, as is the case after death, then truth, which was thus for worldly reasons received in a friendly manner, is first cast off, afterwards is denied to be truth, and finally is held in aversion.

46. The faith of a wicked man is intellectual faith, in which there is no good from the will, consequently it is a dead faith, which is like the respiration of the lungs without its animation from the heart: Understanding also corresponds to the lungs, and will to the heart: It may be compared likewise with a beautiful

ful strumpet, adorned with purple and gold, who is inwardly infected with a malignant disease; a strumpet also corresponds to the falsification of truth, and hence in the Word is used to signify such falsification: It is also like a tree abounding with leaves, and yielding no fruit, which the gardener cuts down;—tree likewise signifies a man, its leaves and blossoms the truths of faith, and fruit the good of love. But it is otherwise with faith in the understanding, in which there is good proceeding from the will; this faith is alive, and is like the respiration of the lungs in which there is animation from the heart; and it is like a beautiful wife whom chastity endears to her husband; it is also like a tree that bears fruit.

47. There are several things which appear to appertain to faith alone, as that God is, that the Lord who is God is a Redeemer and Saviour, that there is a
heaven

heaven and a hell, that there is a life after death, and several other things of like nature, of which it is not said that they are to be done, but that they are to be believed; these things which appertain to faith are also dead with the man who is principled in evil, but alive with him who is principled in good: The reason is, because the man who is principled in good, doeth well by virtue of a good will, and thinketh well by virtue of a right understanding, not only before the world, but also in private when he is left to himself; but it is otherwise with the man who is principled in evil.

48. It is said, that those things appear to appertain to faith alone; but the thinking principle in the understanding derives its existence from the love-principle of the will, which is the esse of the thinking principle of the understanding, as was said above, n. 43; for whatsoever any one wills from the love-principle,

ciple, that he wills to do, he wills to think, he wills to understand, and he wills to speak; or, what is the same thing, whatsoever any one loves in the ground of the will, that he loves to do, he loves to think, he loves to understand, and he loves to speak. It is further to be observed, that when a man shuns evil as sin, then he is in the Lord, as was shewn above, and the Lord operates all things: Wherefore to those that asked him, "*What they should do that they might work the works of God?*" he replied, "*This is the work of God, that ye believe on Him whom He hath sent,*" John vi. 28; to believe on the Lord is not only to think that he is, but it is also to do his words, as he teacheth in other places.

49. That they who are in evils have no faith, howsoever they may fancy that they have, was shewn by several cases of such in the spiritual world: They were conducted to an heavenly society, whence the

the spiritual principle of the faith of the angels entered into the interiors of their faith who were thus conducted, whereby they perceived, that they had only a natural or external principle of faith, and not its spiritual or internal principle; wherefore they themselves confessed that they had no faith, and that they had persuaded themselves in the world, that to believe, or to have faith, consisted in thinking a thing to be so or so, without respect to the reason or ground of its being so. But it was perceived to be otherwise with the faith of those who were not principled in evil.

50. Hence it may be seen what spiritual faith is, and what faith is not spiritual; spiritual faith appertaineth to those who do not commit sin, for they, who do not commit sin, do good, not from themselves but from the Lord, as was shewn above, n. 18 to 31; and by faith become spiritual: Faith with such
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is truth, as the Lord teacheth in these words, "*This is the judgment, that light is come into the world, but men loved darkness rather than light, because their deeds were evil; for every one who doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reprov'd: But he who doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God,*" John iii. 19, 20, 21.

51. What hath been said above is confirmed by the following passages from the Word, "*A good man, out of the good treasure of his heart, bringeth forth good; but an evil man, out of the evil treasure of his heart, bringeth forth evil; for out of the abundance of the heart, the mouth speaketh,*" Luke vi. 45. Matt. xii. 35. By heart in the word is meant the will of man, and inasmuch as man's thoughts and speech originate in the will, it is said, out of the abundance of the heart
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the mouth speaketh. Again, "*Not that which entereth into the mouth defileth a man, but that which cometh forth from the heart, this defileth a man,*" Matt. xv. 11. By heart here also is meant the will. Again, "*Jesus said concerning the woman, who washed his feet with ointment, her sins are remitted her, because she loved much; and afterwards he said, thy faith maketh thee whole,*" Luke vii. 46 to 50; whence it is evident, that when sins are remitted, that is, when they cease, faith saveth. That they are called Sons of God, and born of God, who are not in the propriety of their own self-will, and thereby not in the propriety of their own self-understanding, that is, who are not in evil and thereby in the false, and that these are they who believe on the Lord, he himself teaches in John, chap. i. 12, 13; which passage may be seen explained above, n. 17.

52. The conclusion from the above
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premises is, that there doth not appertain to man the smallest portion of truth, only so far as he is principled in good, consequently not the smallest portion of faith, only so far as it is joined with life: There may be such a thing as thought, respecting the truth of some particular propositions, in the understanding, but there cannot be acknowledgment amounting to faith, unless there be consent in the will: Thus faith and life must ever go hand in hand. Hence then it is evident, that so far as any one shuns evil as sins, so far he hath faith, and is spiritual.

That the Decalogue teaches what Evils are Sins.

53. **W**HAT nation on earth doth not know that it is evil to steal, to commit adultery, to do murder, and

and to bear false witness? Unless this was known, and the prevention of such evils was effected by laws, mankind must needs utterly perish, for no society, common-wealth, or kingdom, could subsist without such laws: Who can conceive that the Israelitish nation was so much more ignorant than others as not to know this? It must needs therefore be matter of surprise with many, that those laws so universally known throughout the earth, should be promulgated from Mount Sinai, by Jehovah himself, in so miraculous a manner. But understand the reason of this; the miraculous promulgation of those laws was designed to shew, that they were not only civil and moral laws, but also spiritual laws, and that to act contrary to them was not only doing evil to a fellow-citizen and to society, but was also sinning against God; wherefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were made laws of religious obli-

obligation; for it is evident, that whatever Jehovah God commands, must be with a view to stamp such religious obligation upon the thing commanded, and to shew, that it ought to be done for his sake, and for the sake of man's salvation.

54. Inasmuch as those laws were the first-fruits [*primitiæ*] of the Word, and consequently the first-fruits of the church which was about to be established by the Lord amongst the people of Israel, and inasmuch as they contained a brief summary of all things relating to religion, whereby the conjunction of the Lord with man, and of man with the Lord, is effected, therefore they were so holy that nothing could be more so.

55. That they were most holy, may appear from the following considerations, that Jehovah himself, that is, the Lord, descended upon Mount Sinai, in fire,
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and attended with angels, and thence promulgated them with a loud voice, and that the people prepared themselves for three days to see and hear; that the mountain was fenced about, lest any one should approach and die; that those laws were written on two tables of stone by the finger of God; that the face of Moses shone, when he brought them down the second time from the mountain; that they were afterwards deposited in an ark; and the ark in the inmost part of the tabernacle, and that over the ark was set the mercy-seat, and over the mercy-seat cherubs of gold; that this inmost part of the tabernacle was accounted most holy, and was called the holy of holies; that without the vail, within which was this most holy place, were laid the things which represented the holies of heaven and of the church, as the candlestick with the seven sconces of gold, the golden altar of incense, and the table overlaid with gold, on which
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was the shew-bread, with curtains of fine linen, purple, and scarlet: The sanctity of the whole tabernacle originated solely in the law which was in the ark. By reason of the sanctity of the tabernacle thus originating from the law in the ark, it was enjoined that all the people of Israel should encamp around it in order according to their tribes, and should journey in order after it, at which times there was over it a cloud by day, and a fire by night: By reason of the sanctity of that law, and the presence of the Lord therein, the Lord discoursed with Moses over the mercy-seat between the cherubs, and the ark was called Jehovah There: For the same reason also it was not lawful for Aaron to enter within the vail, except with sacrifices and incense. Inasmuch as that law was the essential sanctity of the church, therefore the ark was introduced into Zion by David; and was afterwards deposited in the middle of the temple of Jerusalem, and

and constituted its most sacred place. By reason of the Lord's presence in that law and around it, miracles were always wrought by the ark in which that law was contained, as when the waters of Jordan were divided, and so long as the ark rested in the middle, the people passed over on dry ground; and as when the walls of Jericho fell down in consequence of carrying the ark about them? and as when Dagon the God of the Philistines fell down before it, and afterwards was found lying at the threshold of the temple with his head separated from the trunk; and as when the Bethshemites were smitten because of the ark, to the number of several thousands; not to mention other miracles of a like nature, all which were in consequence of the Lord's presence in his ten Words, which are the commandments of the decalogue.

56. A further ground of the power
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and sanctity of that law was, because it was a complex of all things appertaining to religion; for it consisted of two tables, one of which containeth all things which are on God's part, and the other all things which are on the part of man: therefore the precepts of that law are called the ten words, because ten signify all things. But how that law was a complex of all things appertaining to religion, will be seen in the following article.

57. Inasmuch as the Lord's conjunction with man, and man's with the Lord, is effected by that law, therefore it is called the COVENANT and the TESTIMONY, covenant because it effects conjunction, and testimony because it testifies conjunction, for covenant signifies conjunction, and testimony signifies the testification or witnessing thereof. It was for this reason that there were two tables, one for the Lord, the other for
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man: Conjunction is effected by and from the Lord, but it is then only effected, when man doeth those things which are written in his table; for the Lord is continually present, and operative, and is desirous to enter, but it is man's part and duty to open by virtue of the freedom which he hath from the Lord; for the Lord saith, "*Behold, I stand at the door and knock, if any one hear my voice, and open the door, I will come in to him, and sup with him, and he with me,*" Rev. iii. 20.

58. In the other table, which is for man, it is not said what good he should do, but what evil he should not do, as that he should not kill, that he should not commit adultery, that he should not steal, that he should not bear false witness, that he should not covet; the reason is, because man cannot do any thing good from himself, but when he ceaseth to do evils, then he doeth good, not from him-

himself, but from the Lord. That man is able to shun evils as from himself by virtue of the Lord's power, if he implores it, will be seen in what follows.

59. What was said above, n. 55, concerning the promulgation, sanctity, and power of the law of the decalogue, appears from the following passages in the Word.

That Jehovah descended upon Mount Sinai in fire, and that the mount then smoked and shook, and that there were thunderings, lightnings, and a thick cloud, and the voice of a trumpet, may be seen, Exod. xix. 16. 18. Deut. iv. 11. Chap. v. 19. to 23.

That the people prepared themselves for three days previous to the descent of Jehovah, may be seen, Exod. xix. 10, 11. 15.

That the mountain was fenced about, to prevent any one from approaching to the bottom of it, lest he should die; and that not even the priests, but Moses alone was to approach, may be seen, Exod. xix. 12, 13. 20 to 23. Chap. xxiv. 1, 2.

The law promulgated from Mount Sinai, may be seen, Exod. xx. 2 to 14. Deut. v. 6 to 18.

That the law was written on two tables of stone with the finger of God, may be seen, Exod. xxxi. 18. Chap. xxxii. 15, 16. Deut. ix. 10.

That the face of Moses did shine, when he brought the tables down from the mount the second time, may be seen, Exod. xxxiv. 29 to 35.

That the tables were laid up in an ark, may be seen, Exod. xxv. 16.
Chap.

Chap. xl. 20. Deut. x. 5. 1 Kings
viii. 9.

That over the ark was set the mercy-
seat, and over the mercy-seat cherubs
of gold, may be seen, Exod. xxv. 17
to 21.

That the ark, with the mercy-seat
and cherubs, constituted the inmost of
the tabernacle, and that the golden can-
dlestick, the golden altar of incense, and
the table overlaid with gold on which
was the shew-bread, constituted the ex-
terior part of the tabernacle; and that
the ten curtains of fine linen, purple,
and scarlet, constituted its outermost
part, may be seen, Exod. xxv. 1 to the
end. Chap. xxvi. 1 to the end. Chap.
xl. 17 to 28.

That the place, where the ark was,
was called the holy of holies, Exod.
xxvi. 33.

That all the people of Israel encamped around the tabernacle in order according to their tribes, and journeyed in order after it, Numbers ii. 1 to the end.

That at such times there was over the tabernacle a cloud by day, and fire by night, Exod. xl. 38. Numb. ix. 15, 16 to the end. Chap. xiv. 14. Deut. i. 33.

That the Lord discoursed with Moses over the ark between the cherubs, Exod. th25 ~~xxv~~. 22. Numb. vii. 89.

That the ark, by reason of the law contained in it, was called Jehovah There, for Moses said, when the ark went forward, Arise Jehovah, and when it rested, Return Jehovah, Numb. x. 35, 36. 2 Sam. vi. 2. Psalm cxxxii. 8.

That by reason of the sanctity of
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that law, it was not lawful for Aaron to enter within the vail, except with sacrifices and incense, Levit. xvi. 2 to 14.

That the ark was introduced into Zion by David with sacrifices and rejoicing, 2 Sam. vi. 1 to 19; and that Uzza died, because he touched it, verses 6, 7, of the same chapter.

That the ark was placed in the middle of the temple at Jerufalem, where it constituted the most sacred place, 1 Kings vi. 19. Chap. viii. 3 to 9.

That by reason of the Lord's presence and power in the law which was in the ark, the waters of Jordan were divided, and so long as the ark rested in the midst, the people passed over on dry ground, Josh. iii. 1 to 17. Chap. iv. 5 to 20.

That the walls of Jericho fell down in consequence of carrying the ark about them, Josh. vi. 1 to 20.

That Dagon the God of the Philistines fell to the earth before the ark, and afterwards was found lying on the threshold of the temple with his head separated from the trunk, 1 Sam. v. 3, 4.

That the Bethshemites, by reason of the ark were smitten to the number of several thousands, 1 Sam. vi. 19.

60. That the tables of stone, on which the law was written, were called tables of the covenant, and that the ark, by reason thereof, was called the ark of the covenant, and that the law itself was called the covenant, may be seen, Numb. x. 33. Deut. iv. 13. 23. Chap. v. 2, 3. Chap. ix. 9. Josh. iii. 11. 1 Kings viii. 9. 21. Rev. xi. 19; and

and in many other places. The reason why the law was called covenant, is, because covenant signifies conjunction; wherefore it is said of the Lord, that "*he should be for a covenant to the people,*" Isaiah xlii. 6. Chap. xlix. 8; and he is called "*the Angel of the covenant,*" Mal. iii. 1; and his blood "*the blood of the covenant,*" Matt. xxvi. 28. Zech. ix. 11. Exod. xxiv. 4 to 10; and for the same reason the Word is called *the old covenant* and *the new covenant*. Covenants also are made with a view to love, friendship, confociation, and consequently conjunction.

61. That the precepts of that law were called the ten words, may be seen, Exod. xxxiv. 28. Deut. iv. 13. Chap. x. 4; they are so called, because ten signify all, and words signify truths; for there were more than ten. Inasmuch as ten signifies all, therefore the curtains of the tabernacle were ten, Exod. ~~xxxiv~~. 1;

and therefore the Lord said, that a man about to receive a kingdom called ten servants, and gave them ten pounds to trade with, Luke xix. 13; for the same reason he likened the kingdom of the heavens to ten virgins, Matt. xxv. 1; for the same reason the dragon is described as having ten horns, Rev. xii. 3; in like manner the beast coming up out of the sea, Rev. xiii. 1; and also the beast in Daniel, chap. vii. 7. 20. 24. The like is signified by ten, Levit. xxvi. 26. Zech. viii. 23; and in other places. Hence come tenths, by which is signified somewhat out of all.

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That Murders, Adulteries, Thefts, false Witness of every Kind, with the Concupiscence prompting thereto, are Evils, which ought to be shunned as Sins.

62. **I**T is well known that the law of Sinai was written on two tables, and that the first table contains those things which are of God, and the other those things which are of man. That the first table contains all things which are of God, and the other all things which are of man, doth not appear in the letter; nevertheless all things are therein, and therefore they are called the ten words, by which are signified all truths in the complex, as may be seen above, n. 61; but in what manner all things are therein, cannot be explained in a few words; it may however be comprehended from what was adduced in the

DOCTRINE concerning the SACRED SCRIPTURE, n. 67. Hence it is, that it is said, murders, adulteries, thefts, and false witnesses, *of every kind.*

63. A religious persuasion hath prevailed, that no one can fulfil the law, and the law is not to kill, not to commit adultery, not to steal, not to bear false witness: Every civil and moral man by civil and moral life may fulfil these precepts of the law, but to fulfil them under the influence of spiritual life, according to the above persuasion, is impossible: Hence it follows, that the motive to the obedience of those precepts is only to avoid punishment and loss in this world, and not to avoid punishment and loss in another world; and hence it is, that with whomsoever the above persuasion prevails, those crimes which the law forbids are thought lawful in the sight of God, but unlawful in the sight of men. It is owing to this religious persuasion, that

that man remains in the concupiscence to all the above evils, and is only restrained from the outward commission of them by worldly considerations; wherefore such a person after death, although he had not committed murder, adultery, theft, and false witness, is still in the concupiscence thereof, and also committeth them in the outward act, when the external [part or principle], which he had in the world, is taken away from him; for all concupiscence remaineth with man after death; and hence it is, that they who have not restrained the concupiscencies of evil, during their abode in the world, are united with hell in act, and must needs have their lot with those who are in hell. But the case is different with those, who restrain the concupiscence of murder, of adultery, of theft, and of false witness, because to commit such evils is contrary to the law of God; these, after enduring some combat against the forbidden evil, lose at length all inclination, consequently

all concupiscence leading to the commission of it, saying in their hearts that it is sin, in its essence infernal and diabolical: These, after death, when the external [part or principle] which they had in the world is taken away, are one with heaven in act, and being in the Lord, they are admitted into heaven.

64. It is a common maxim in every religion, that man ought to examine himself, to do the work of repentance, and to desist from sins, and that in case he doth not this, he is in a state of damnation; that this is a general maxim taught by all religion, may be seen above, n. 4, 5, 6, 7, 8. It is also an universal maxim prevailing throughout the Christian world, that the decalogue ought to be taught, and that children should be initiated thereby into the Christian religion, for the decalogue is put into the hands of all young children; they are also taught by their parents and masters, that

that to do the evils forbidden in the decalogue is to sin against God; yea, the parents and masters are convinced thereof, whilst they are instructing their children: How surprising then is it, that these same parents and masters, and also their children when they grow up, should conceive that they are not under that law of the decalogue, and that they cannot do the things prescribed in that law! and can there be any other ground or reason for such a conceit, but that they love the forbidden evils, and in consequence love the fables which favour them? These therefore are they, who do not make the precepts of the decalogue precepts of religion: That the same persons live without religion, will be seen in the DOCTRINE CONCERNING FAITH.

65. All nations on the face of the earth, who have any religion, are in possession of precepts similar to those
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contained in the decalogue; and all they who live according thereto, from a religious principle, are saved; but all, who do not live according thereto from a religious principle, are damned: They who live according thereto from a religious principle, being instructed after death by angels, receive truths, and acknowledge the Lord; the reason is, because they shun evils as sins, and hence are principled in good, and good loves truth, and receives it from a love-desire, as was shewn above, n. 32 to 41. This is meant by the Lord's words to the Jews, "*The kingdom of God shall be taken from you, and shall be given to a nation bringing forth fruits,*" Matt. xxi. 43; and also by these words, "*When the Lord of the vineyard cometh, he shall destroy the wicked, and shall let out his vineyard unto other husbandmen, who shall render him the fruits in their season,*" Matt. xxi. 40, 41; and by these, "*I say unto you that many shall come from the east and the west, and from*
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the north and the south, and shall sit down in the kingdom of God; but the sons of the kingdom shall be cast into outer darkness, Matt. viii. 11, 12. Luke xiii. 29.

66. We read in Mark, that "a certain rich person came to Jesus, and asked him, what he should do to inherit eternal life?" To whom Jesus replied, "Thou knowest the commandment, thou shalt not commit adultery, thou shalt not kill, thou shalt not bear false witness, thou shalt not steal, honour thy father and mother:" He answering said, "All these things I have kept from my youth:" Jesus looked at him and loved him: He said nevertheless, "One thing thou lackest, go thy way; sell whatsoever thou hast, and give to the poor, thus thou shalt have treasure in the heavens, and come, take up the cross, and follow Me," x. 17 to 22. It is said that Jesus loved him, and this because he said he had kept those com-

commandments from his youth; but whereas he lacked three things, viz. that he had not removed his heart from riches, that he had not fought against concupiscencies, and that he had not as yet acknowledged the Lord to be God, therefore the Lord said unto him, that he should sell all that he had, whereby is meant, that he should remove his heart from riches; that he should take up the cross, whereby is meant, that he should fight against concupiscencies; and that he should follow Him, by which is meant, that he should acknowledge the Lord to be God: The Lord here spake, as in all other cases, by correspondencies, see the DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 17. For no one can shun evils as sins, unless he acknowledges the Lord, and approaches him, and unless he fights against evils, and thus removes concupiscencies. But more will be said on this subject in the article concerning combats against evils.

That

That so far as any one shuns Murders of every Kind as Sins, so far he hath Love towards his Neighbour.

67. **B**Y murders of every kind are understood also enmities, hatreds, and revenges of every kind, which breathe a murderous purpose; for therein murder lieth hid, as fire under embers; the infernal fire is nothing else but such a murderous spirit, and it is from this ground that men are said *to burn* with hatred and revenge; these are murders in a natural sense: But by murders in a spiritual sense are meant all the methods of killing and destroying the souls of men, which are various and manifold: But by murder in a supreme sense is meant to hate the Lord. These three kinds of murder make one, and cohere together, for whosoever is disposed to kill the

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the body of man in this world, he is also disposed after death to kill the soul of man, and even to destroy the Lord, for he burns with anger against the Lord, and is desirous to put out his name.

68. These kinds of murders lie concealed inwardly with man from his birth, but still he is taught from his infancy to cover them over with civility and morality, which he must needs practise in his conversation with mankind, and so far as he loves honour or gain, so far he is watchful over himself lest his murderous inclinations should appear; this is effected by man with respect to his external part, whilst nevertheless his internal consists of the above kinds of murders: Such is the real nature and quality of man in himself: Now whereas he lays aside his external part with the body when he dies, and retains his internal, it is evident what a devil

a devil he must become unless he be reformed.

69. Inasmuch as the aforefaid kinds of murders lie concealed inwardly with man from his birth, as was observed above, and together with them thefts of every kind, and false witnesses of every kind, with the concupiscencies prompting thereto, concerning which more will be said presently, it is evident, that unless the Lord had provided means of reformation, man must needs have perished eternally. The means of reformation which the Lord hath provided are these; that man is born in mere ignorance; that whilst an infant he is kept in a state of external innocence; soon after in a state of external charity, and then in a state of external friendship; but as he cometh into the exercise of the thinking principle, by virtue of his understanding, he is kept in a certain freedom of acting according to reason; this

this is the state which was described above, n. 19, and which we shall here transcribe with a view to what follows; it runs thus:

“ Man, during his abode in the world,
“ is in the midst between heaven and
“ hell; beneath is hell, and above is
“ heaven, and at the same time he is
“ kept in the liberty of turning himself
“ either to hell or heaven; if he turn-
“ eth himself to hell, he turneth himself
“ away from heaven, but if he turneth
“ himself to heaven, he turneth himself
“ away from hell. Or, what is the
“ same thing, man, during his abode in
“ the world, stands in the midst be-
“ tween the Lord and the devil, and is
“ kept in the liberty of turning himself
“ to one or the other; if he turns himself
“ to the devil, he turns himself away
“ from the Lord, but if he turns himself
“ to the Lord, he turns himself away
“ from the devil. Or, what is the same
“ thing,

“ thing, man, during his abode in the
 “ world, is in the midst between evil
 “ and good, and is kept in the liberty of
 “ turning himself either to the one or to
 “ the other; if he turneth himself to evil,
 “ he turneth himself away from good,
 “ but if he turneth himself to good, he
 “ turneth himself away from evil.” See
 the same above, n. 19; see also n. 20,
 21, 22.

70. Inasmuch then as evil and good
 are two opposites, in all respects like
 hell and heaven, or like the devil and
 the Lord, it follows, that if man shuns
 evil as sin, he comes into the good op-
 posite to the evil; the good opposite to
 the evil which is meant by murder is
 the good of neighbourly love.

71. Inasmuch as this good and that
 evil are opposites, it follows, that the
 latter is removed by the former; two op-
 posites cannot abide together, as heaven
 and

and hell cannot abide together: Suppose them to be together, there would result that lukewarm state, of which it is written in the Revelation, "*I know that thou art neither cold nor hot; I wish thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth,*" iii. 15, 16.

72. When man is no longer in the evil of murder, but in the good of love towards his neighbour, then whatsoever he does is the good of that love, consequently is a good work: A priest, for example, who is principled in that good, as often as he teaches and leads his flock, does a good work, because he acts from a love of saving souls: A magistrate also, who is principled in that good, as often as he executes the laws of order and justice, does a good work, because he acts from a love of his country, of the society to which he belongs, and of his fellow-citizens: A merchant in like
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manner, if he be principled in that good, doth a good work in all his concerns of merchandize, being influenced therein by the love of his neighbour, that is, of his country, of the society to which he belongs, of his fellow-citizens, and also of his domestics, who are his real neighbours, and for whose good he provides whilst he is providing for his own good: A common labourer also, who is principled in that good, labours faithfully under it's influence, for others as for himself, fearing his neighbour's loss as his own. The reason why all the deeds done by such are good works, is, because so far as any one shuns evil, so far he does good, according to the general law above stated, n. 21; and he who shuns evil as sin, does good not from himself, but from the Lord, n. 18 to 31. It is otherwise with him, who does not regard murders of every kind as sins, whether they be enmities, hatreds, revenges, and other evils of a like nature; what-

whatever is done by such a person, be he a priest, or a magistrate, or a merchant, or a common labourer, is not a good work, because every work done by such an one partakes of the evil which is inwardly in him, for his internal [part or principle] is what produces or gives birth to the work, the external whereof may possibly be good, but for others, not for himself.

73. The Lord gives instruction concerning the good of love in many passages in the Word, and teaches it particularly in Matthew by reconciliation with our neighbour in these words, *“ If thou offerest thy gift upon the altar, and there rememberest that thy brother hath any thing against thee ; leave there thy gift before the altar, and first go be reconciled to thy brother, then come and offer thy gift ; agree with thine adversary whilst thou art in the way with him, lest the adversary deliver thee to the judge, and the judge deliver*

deliver thee to the officer, and thou be cast into prison: Verily I say unto thee, thou shalt not come forth thence, until thou hast paid the uttermost farthing," chap. v. 23 to 26. To be reconciled to a brother is to shun enmity, hatred, and revenge; that it is to shun such evils as sins, is evident. The Lord also teaches in Matthew, "*Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets,"* vii. 12; consequently evil should not be done; not to mention many other passages to the same purport. The Lord also teaches that murder consists in being angry with a brother or a neighbour without a cause, and in accounting him as an enemy, Matt. v. 21, 22.

That so far as any one shuns Adulteries of every Kind as Sins, so far he loves Chastity.

74. **B**Y adultery, in the seventh commandment of the decalogue, in a natural sense, is not only meant whoredom, but also all obscene acts, all wanton discourse, and all filthy unclean thoughts; but by committing adultery in a spiritual sense is meant, to adulterate the good things of the Word, and to falsify it's truths; and in a supreme sense, by committing adultery is meant to deny the Lord's Divinity and to profane the Word: These are the several kinds of adultery. The natural man, by means of his rational light, may know, that by adultery is meant every obscene act, all wanton discourse, and every filthy thought, but he doth not know that by committing adultery is also meant,

meant, to adulterate the good things of the Word, and to falsify it's truths; and still less that it means the denying the Lord's Divinity and profaning the Word; hence he doth not know, that adultery is so great an evil, that it may be called essentially diabolical; for whosoever is principled in natural adultery, is also in spiritual adultery, and *vice versa*: that this is the case, will be demonstrated in a particular treatise concerning MARRIAGE. But they are at once in adulteries of every kind, who by virtue of faith and life do not make adulteries sins.

75. The reason why so far as any one shuns adultery, so far he loves marriage, or what is the same thing, so far as any one shuns the lasciviousness of adultery, so far he loves the chastity of marriage, is, because the lasciviousness of adultery and the chastity of marriage are two opposites, wherefore so far as man is not in one, so far he is in the other: The

case in this respect is as was described above, n. 70.

76. It is impossible for any one to know what is the chastity of marriage, unless he shuns the lasciviousness of adultery as sin; a man may know that in which he is, but he cannot know that in which he is not; if he knows any thing, in which he is not, by description, or by thinking about it, still he knows it only as in a shade of obscurity, and involved in doubt, wherefore he doth not see it in a clear light, and extricated from doubt, until he is in it; in the latter case therefore he knows, but in the former case he may be said to know and not to know. The truth is, that the lasciviousness of adultery and the chastity of marriage compared with each other are like hell and heaven compared with each other, and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him.

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The chastity of marriage however is not given to abide with any one, unless he shuns the lasciviousness of adultery as sin: See below, n. 111.

77. From what hath been said it may without ambiguity be concluded and seen, whether a man be a Christian or not, yea, whether he hath any religion or not: For whosoever by virtue of faith and life doth not make adulteries sins, he is not a Christian, neither hath he any religion: But on the other hand, whosoever shuns adulteries as sins, especially if he has an aversion thereto in consideration of their being sins, and still more if he abominates them on that account, he hath religion, and if he be in the Christian church, he is a Christian. But more will be seen on this subject in the Treatise concerning MARRIAGE: In the mean time see what is said upon it in the Treatise on HEAVEN AND HELL, n. 366 to 380.

78. That by adulteries are also meant obscene acts, loose wanton discourse, and filthy thoughts, appears plain from the Lord's words in Matthew, "*Ye have heard that it hath been said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart,*" v. 27, 28.

79. That by committing adultery, in a spiritual sense, is meant to adulterate the good of the Word, and to falsify it's truth, appears from the following passages, "*Babylon hath made all nations drink of the wine of her fornication,*" Rev. xiv. 8. "*The angel said, I will shew thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed whoredom,*" Rev. xvii. 1, 2. "*All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed*
whore-

whoredom with her," Rev. xviii. 3. "*God hath judged the great whore, who corrupted the earth with her whoredom,"* Rev. xix. 2.

Whoredom is spoken of in regard to Babylon, because by Babylon are meant those, who arrogate to themselves the divine power of the Lord, and profane the Word by adulterating and falsifying it; wherefore also Babylon is called "*the mother of whoredoms and of abominations of the earth,"* Rev. xvii. 5. The same is signified by whoredom in the prophets, as in Jeremiah, "*I have seen an horrible thing in the prophets of Jerusalem; they commit adultery and walk in lies,"* xxiii. 14. So in Ezechiel, "*Two women the daughters of one mother committed whoredom in Egypt, they committed whoredom in their youth: One committed whoredom under me; she doated on her lovers the Assyrians her neighbours; she committed her whoredoms upon them; yet she forsook not her whoredoms in Egypt. The other corrupted her love more than the former, and her*

whoredoms more than the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans; the Sons of Babel [Babylon] came to her to the bed of love and polluted her by their whoredom," xxiii. 2 to 17; these words relate to the Israelitish and Jewish church, which are called the daughters of one mother; by their whoredoms are meant the adulterations and falsifications of the Word; and whereas in the Word by Egypt is signified science, by Affyria reasoning, by Chaldea the profanation of truth, and by Babel the profanation of good, therefore it is said that they committed whoredoms with those nations. The like is said in Ezechiel concerning Jerusalem, whereby is signified the church as to doctrine, "*Thou didst trust to thy beauty, and committed whoredom because of thy renown, so that thou pouredst out thine whoredoms on every one that passed by; thou hast committed whoredom with the Sons of Egypt thy neighbours, great in flesh, and hast*
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multiplied by whoredom; thou hast committed whoredom with the Sons of the Assyrian; and when thou wast not satisfied with those with whom thou committedst whoredom, thou multipliedst thy whoredom even to Chaldeea the land of merchandize: An adulterous woman hath received strangers instead of her husband: All give a reward to their whores, but thou hast given rewards to all thy lovers, that they may come to thee in thy circuit in thy whoredoms: Wherefore, O harlot, hear the word of Jehovah," xvi. 15. 26. 28, 29. 32, 33. 35; that by Jerusalem is meant the church, may be seen in the DOCTRINE concerning the LORD, n. 62, 63; the like is signified by whoredoms in Isaiah, chap. xxiii. 17. Chap. lvii. 3; and in Jeremiah, chap. ii. 2. 6. 8, 9. Chap. v. 1. 7. Chap. xiii. 27. Chap. xxix. 23; and in Micah, chap. i. 7; and in Nahum, chap. iii. 4; and in Hosea, chap. iv. 10, 11; and in Levit. xx. 5; and in Numbers xiv. 33. Chap. xv. 39:

and in other places. For the same reason also the Jewish nation was called by the Lord "*an adulterous generation,*" Matt. xii. 39. Chap. xvi. 4. Mark viii. 38.

That so far as any one shuns Thefts of every Kind as Sins, so far he loves Sincerity.

80. **B**Y stealing in a natural sense is not only meant to steal and to rob, but also to defraud, and under any pretence to take away from another the good things which belong to him: But by stealing in a spiritual sense is meant, to deprive another of the truths of his faith, and of the good things of his charity: Whereas by stealing, in a supreme sense, is meant, to take away from the Lord what is his, whilst man attributes to himself what belongs to the Lord, and thus claims

claims to himself righteousness and merit: These are thefts of every kind, and they also make one, as adulteries of every kind, and murders of every kind, spoken of above: The reason why they make one is, because one is in the other.

81. The evil of theft enters deeper into man than any other evil, because it is joined together with deceit and cunning, and deceit and cunning insinuate themselves even into the spiritual mind of man, in which is his thinking principle with the understanding. That man hath a spiritual mind and a natural mind will be seen below.

82. The reason why man loves sincerity so far as he shuns theft as sin, is, because theft is also fraud, and fraud and sincerity are two opposites, wherefore so far as any one is not in fraud, so far he is in sincerity.

83. By

83. By sincerity is also meant integrity, justice, faithfulness, and uprightness: Man cannot be principled in these virtues from himself, so as to love them by and for the sake of them; but whosoever shunneth frauds, deceits, and cunning as sins, he becomes thereby principled in those virtues, not from himself, but from the Lord, as was shewn above, n. 18 to 32: This is true in regard to every one in his station and office, as in regard to a priest, to a magistrate, to a judge, to a trader, and to a common labourer.

84. The same appears from many passages of the Word, as from the following, "*Whosoever walketh in righteousness, and speaketh uprightnesses; whosoever hateth oppressions for gain, and shaketh his hands from holding gifts; who stoppeth his ears from hearing bloods, and shutteth his eyes lest they should see evil; he shall dwell in heights,*" Isaiah xxxiii. 15, 16. "*Je-*
hovah,

hovah, who shall dwell in thy tent, who shall inhabit in the mountain of thy holiness?

He that walketh upright and doeth righteousness, he doth not backbite with his tongue, nor do evil to his companion," Psalm xv.

1, 2, 3. " Mine eyes are upon the faithful of the earth, that they may sit with me? he that walketh in the way of the upright, he shall minister unto me: There shall not sit in the midst of mine house he that doeth deceit; he that speaketh lies shall not stand in my sight: I will early destroy all the wicked of the land, to cut off from the city all that work iniquity," Psalm ci. 6, 7, 8.

That every one is insincere, unjust, unfaithful, and not upright, unless he be inwardly sincere, just, faithful, and upright, the Lord teaches in these words, "*Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens,"*

Matt. v. 20; by the righteousness which

ex-

exceedeth that of the Scribes and Pharisees is meant interior righteousness, in which man is principled who is in the Lord: That man ought to be in the Lord, he himself teaches in John, "*The glory which thou hast given me I have given them, that they may be one as we are one, I in them, and thou in me, that they may be perfect in One; and that the love with which thou hast loved me may be in them, and I in them,*" xvii. 22, 23. 26; from whence it is evident, that they are perfect when the Lord is in them. These are they who are called "*the pure in heart, who shall see God; and perfect as their father in the heavens,*" Matt. v. 8. 48.

85. It was said above, n. 81, that the evil of theft enters deeper with man than any other evil, because it is joined together with deceit and cunning, and deceit and cunning insinuate themselves even into the mind of the spiritual man, in which is his thinking principle with the

the understanding; wherefore it may be expedient here to say somewhat concerning the MIND of man: That the mind of man is his understanding and will together, may be seen above, n. 43.

86. Man hath a natural mind and a spiritual mind; the natural mind is beneath, and the spiritual mind is above: The natural mind is the mind of his world, and the spiritual mind is the mind of his heaven*: The natural mind may be called animal mind, but the spiritual mind human mind; man is also distinguished from a mere animal by this, that he hath a spiritual mind, whereby he hath a capacity of being in
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* It was a doctrine amongst the ancient philosophers, that man is a MICROCOSM, or little world, in which the great world is portrayed in miniature. Thus, as in the great world there is an inward or spiritual world, and an outward or natural world, so it is with the little world of man; his inward or spiritual part is what is here
called

heaven during his abode in the world: It is likewise by virtue of this mind that man liveth after death.

Man hath a capacity of being with his understanding in the spiritual world, and thence in heaven, but he cannot with the will be in the spiritual world, and thence in heaven, unless he shuns evils as sins; and unless he be also with the will in heaven, he is not in heaven, for the will draws the understanding downwards, and causes it to be alike animal and natural as itself.

Man may be compared to a garden, the understanding to light, and the will

called his heaven, and his outward or natural part is what our author calls his world: Each of these parts has its respective mind, or ruling spirit; and it is according to this idea, that man's natural mind is here called by the author the mind of his world, or outward part, and his spiritual mind the mind of his heaven, or of his inward part.

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to heat; a garden is in light, and not at the same time in heat during winter, but it is in light and heat together during summer: Man, therefore, who is in the light of understanding alone, is as a garden in the winter season; but he who is in the light of the understanding and at the same time in the warmth of the will, is as a garden in the summer season. The understanding also is wise by virtue of spiritual light, and the will loves by virtue of spiritual heat; for spiritual light is the divine wisdom, and spiritual heat is the divine love.

So long as man doth not shun evils as sins, the concupiscencies of evils close up the interiors of the natural mind on the part of the will, which are there as a dense veil, and as a dark cloud beneath the spiritual mind, and prevent the spiritual mind from being opened: But as soon as man shuns evils as sins, then
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the Lord flows in out of heaven, and removes the veil, and disperfes the cloud, and opens the fpiritual mind, and thereby lets man into heaven.

So long as the concupifcencies of evils clofe up the interiors of the natural mind, as was faid, fo long man is in hell; but as foon as thofe concupifcencies are difperfed by the Lord, man is in heaven. Further; fo long as the concupifcencies of evils clofe up the interiors of the natural mind, fo long man is merely natural; but as foon as thofe concupifcencies are difperfed by the Lord, he becomes a fpiritual man. Again; fo long as the concupifcencies of evils clofe up the interiors of the natural mind, fo long man is a mere animal, differing only in this, that he hath power to think and fpeak, even concerning fuch things as he doth not fee with his eyes, which is a confequence of the faculty he enjoys of elevating his underftanding into the light of heaven; but

but as soon as those concupiscencies are dispersed by the Lord, man becometh man, because he then thinks what is true in the understanding by virtue of what is good in the will. Lastly; so long as the concupiscencies of evils close up the interiors of the natural mind, so long man is as a garden in the winter season; but as soon as those concupiscencies are dispersed by the Lord, he is like a garden in the time of summer.

The conjunction of the will and the understanding with man is meant in the Word by heart and soul, and by heart and spirit, as where it is said that "God should be loved out of the whole heart and out of the whole soul," Matt. xxii. 35; and that "God would give a new heart, and a new spirit," Ezech. xi. 19. Chap. xxxvi. 26, 27; by heart is meant the will and its love, and by soul, and by spirit, the understanding and its wisdom.

That

*That so far as any one shuns false
Witness of every Kind as Sins, so
far he loves Truth.*

87. **B**Y bearing false witness, in a natural sense, is not only meant to act in the character of a false witness, but also to lie and to defame: By bearing false witness in a spiritual sense is meant, to assert and endeavour to persuade others that what is false is true, and that what is evil is good, and *vice versa*: But in a supreme sense by bearing false witness is meant to blaspheme the Lord and the Word: This it is to bear false witness in a threefold sense. That these several kinds of false witness make one with every man who acts as a false witness, who tells a lie, and defames his neighbour, may appear from what was shewn in the DOCTRINE CONCERNING THE SACRED SCRIPTURE, in relation to the three-

three-fold sense of all that is contained in the Word, n. 5, 6, 7. and 57.

88. Inasmuch as a lie and truth are two opposites, it follows, that so far as any one shuns a lie as sin, so far he loves truth.

89. So far as any one loves truth, so far he is desirous to know it, and so far he is in heart affected when he finds it; nor can any other attain unto wisdom; and so far as he loves to do the truth, so far he is made sensible of the pleasantness of the light in which the truth is. The case is similar in respect to the subjects spoken of above; as in respect to sincerity and justice with him who shuns thefts of every kind; in respect to chastity and purity with him who shuns adulteries of every kind; and in respect to love and charity with him who shuns murders of every kind, &c. But he who is in the opposites knows nothing
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concerning these virtues, when yet they contain every thing that deserves the name of reality.

90. It is truth which is meant by seed in the field, concerning which the Lord speaks in these words, "*A sower went out to sow, and as he sowed, some fell by the way-side, which was trodden under foot, and the fowls of heaven devoured it; and some fell upon stony ground, but as soon as it was sprung up it withered away, because it lacked moisture; and some fell into the midst of thorns, and the thorns sprang up with it and choaked it; and other fell upon good ground, and sprang up, and bare fruit an hundred fold,*" Luke viii. 5 to 8. Matt. xiii. 3 to 8. Mark iv. 3 to 8. The sower here is the Lord, and the seed is his Word, consequently it is truth; the seed by the way-side is with those who have no concern about truths; the seed on stony ground is with those who have a concern about truth, but not for its

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own sake, consequently who have no inward concern about it; the seed in the midst of thorns is with those who are in the concupiscencies of evil; but the seed in the good ground is with those, who by virtue of the Lord's influence love the truths contained in the Word, and practise them in dependance on the Lord, and thus bring forth fruit: That this is the meaning of the parable, appears from the Lord's explication of it, Matt. xiii. 19 to 23. Mark iv. 14 to 20. Luke viii. 11 to 15. Hence it is evident that the truth of the Word cannot take root with those, who have no concern about truth; nor with those, who love truth outwardly and not inwardly; nor with those who are in the concupiscencies of evil; but with those, in whom the concupiscencies of evil are dispersed by the Lord: Seed, that is, Truth, is rooted in the last in their spiritual mind, concerning which mind see above, n. 86.

91. It is a prevailing notion at this day, that salvation consists in believing this or that doctrine of the church, and has no connection with doing the commandments of the decalogue, (which are, not to kill, not to commit adultery, not to steal, not to bear false witness, both in a confined and extended sense) for it is urged, that works are not regarded, but faith from God; when nevertheless the truth is, that so far as any one is in those evils, so far he is void of faith, as was shewn above, n. 42 to 52. For consult your reason, and consider well, whether any murderer, adulterer, thief and false witness, so long as he is in the concupiscence of such evils, can have faith: and further, whether the concupiscence of such evils can possibly be otherwise dispersed than by not willing to do them because they are sins, that is, because they are infernal and diabolical; wherefore, whosoever supposeth that salvation consists in believing this or
that

that church doctrine, and is still in the concupiscence of murder, of adultery, of theft, and of false witness, must needs come under the description of that foolish one mentioned by the Lord in Matthew, Chap. vii. 26. Such a church is thus described in Jeremiah, “*Stand in the gate of the house of Jehovah, and proclaim there his word: Thus saith Jehovah of Hosts the God of Israel, amend your ways and your works; trust ye not in the words of a lye, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these: Will ye steal, murder, and commit adultery, and swear by a lye, and come and stand before Me in this house, on which my name is named, and say, we are delivered, whilst ye do those abominations? Is this house become a den of robbers? Behold, even I have seen, saith Jehovah,*” vii. 2, 3, 4. 9, 10, 11.

That it is not possible for any one to shun Evils as Sins, so that he may hold them inwardly in aversion, except by Combats against them.

92. **I**T must appear plain to every one, both from the Word and from doctrine thence deduced, that the propriety, or self of man, is by birth evil, and that in consequence thereof, by innate concupiscence, he loves evils, and is hurried on to the commission thereof, as to revenge, to fraud, to defamation, and adultery; and in case he does not think that they are sins, and on that account resists them, he commits them as often as opportunity offers, if so be he can do it safely, without loss of gain and reputation. Add to this, that he hath a delight in doing evil, unless he be under religious influence.

93. In

93. Inasmuch as this propriety, or self of man, constitutes the first root of his life, it is evident what a tree man would become, if that root should remain unextirpated, and no new root should be implanted; he would be a rotten tree, of which it is said, that it is to be cut down and cast into the fire, Matt. iii. 10. Chap. vii. 19. This root is not removed, and a new one implanted in it's stead, unless man regards the evils, which constitute the root, as destructive to his soul, and on that account is desirous to remove them; but inasmuch as they appertain to his propriety, and consequently are delightful to him, he cannot remove them without a degree of unwillingness, and of struggle against them, and thus of combat.

94. Every one who believes that there is a hell and a heaven, and that heaven is eternal felicity, and that hell is eternal

infelicity, and who believes further, that they go to hell who commit evils, and they to heaven who do what is good, is brought into a state of combat; and he who is in combat, acts from an interior principle, and in opposition to the essential concupiscence which constitutes the root of evil; for whosoever is engaged in combat against any thing, doth not will or desire that thing, and to have concupiscence is to will and desire. Hence it is evident, that the root of evil can be removed only by combat against it.

95. So far therefore as any one fights against evil, and thereby removes it, so far good succeeds in it's place, and by virtue of good so far he looks evil in the face, and then sees it to be infernal and horrible; and having made this discovery he not only shuns it, but also holds it in aversion, and at length abominates it.

96. The

96. The man who fights against evils, must needs fight as from himself; otherwise he doth not fight, but stands like a piece of clock-work, seeing nothing and acting nothing, in which state his thoughts having their ground in evil are directed in favour of evil, and not against it. But still it is well to be attended to, that the Lord alone fights in man against evils, and that it only appears to man as if he fought of himself, and that the Lord is willing it should appear so, inasmuch as without such appearance there could be no combat, and consequently no reformation.

97. Such combat is not grievous, except to those who have given free and deliberate indulgence to their concupiscencies; and also to those, who have confirmed themselves in rejecting the holy things of the Word and of the church; to others it is not grievous; let them but resist evils in intention only once in a

week, or a fortnight, and they will perceive a change.

98. The Christian church is called the church militant, and it can be called militant for no other reason than as fighting against the devil, consequently against the evils which are from hell; for hell is the devil. This combat consists in the temptations which each member of the church endures.

99. The combats against evils, which are temptations, are treated of in many places in the Word, and are understood by these words of the Lord, "*Verily I say unto you, except a grain of wheat falling into the earth die, it abideth alone, but if it die, it beareth much fruit,*" John xii. 24; and also by these, "*Whosoever will come after me, let him renounce himself, and take up his cross, and follow me. Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and*
the

the gospel, the same shall save it," Mark viii. 34, 35; by cross is understood temptation, as also in Matt. x. 38. Chap. xvi. 24. Mark x. 21. Luke xiv. 27; by life is meant the life of man's propriety or selfhood, as also in Matt. x. 39. Chap. xvi. 25. Luke ix. 24; and particularly John xii. 25; which is also the life of the flesh that profiteth nothing, John vi. 63. Concerning combats against evils, and victories over them, the Lord speaks to the Churches in the Revelation; as to the CHURCH IN EPHESUS, "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,"* Rev. ii. 7; and to the CHURCH IN SMYRNA, "*He that overcometh shall not be hurt in the second death,"* Rev. ii. 11; and to the CHURCH IN PERGAMOS, "*To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no one knoweth except him that receiveth,"*

Rev. ii. 17; and to the CHURCH IN THY-
 ATIRA, "*He that overcometh, and keepeth
 my works unto the end, to him will I give
 power over the nations, and I will give him
 the morning star,*" Rev. ii. 26. 28; and
 to the CHURCH IN SARDIS, "*Him that
 overcometh will I make a pillar in the tem-
 ple of my God, and I will write upon him
 the name of my God, and the name of the
 city of my God, the New Jerusalem, which
 cometh down out of heaven from my God,
 and my new name,*" Rev. iii. 12; and
 to the CHURCH IN LAODICEA, "*To him
 that overcometh will I give to sit with me on
 my throne,*" Rev. iii. 27.

100. The subject of those combats,
 which are temptations, may be seen par-
 ticularly treated of in the DOCTRINE OF
 THE NEW JERUSALEM, published in the
 year 1758, from n. 187 to n. 201.
 Whence they come and the nature of
 them, may be seen, n. 196, 197. How
 and when they happen, n. 198. What
 good

good they effect, n. 199. That the Lord fights for man, n. 200. Concerning the Lord's combats or temptations, n. 201.

That Man ought to shun Evils as Sins, and to fight against them as from himself.*

101. **I**T is of the divine order that man should act from a principle of freedom according to reason, inasmuch as this is to act of himself. Nevertheless,

* The doctrine of the necessity of divine assistance to deliver and preserve man from evil, and enable him to do what is really good and agreeable to the Divine Will, hath by many been thought to derogate from human liberty, and to reduce mankind to mere machines; but that without Divine Help we can do nothing, that every good and perfect gift comes from GOD, and that

less, these two faculties, FREEDOM and REASON, are not man's own, independent of the Lord, but are his from the Lord; and so far as he is man, they are not taken away from him, inasmuch as without them he cannot be reformed; for
with-

that we are what we are by his grace, is a truth not only taught us by revelation, but which may also be clearly demonstrated by reason, and hath its full undeniable proof in the experience of those who are taught of God, and are Christians indeed. On the other hand, it is sufficiently clear, as well from Scripture, as from reason and experience, that mankind have liberty, or are free agents;—the Scriptures throughout suppose this liberty in man, and apply to it;—life and good, death and evil are declared to be set before him, and he is called upon to chuse one, and refuse the other;—plainly shewing, that he hath the power to deliberate and chuse what to do, which power mankind by common consent call liberty.

The author's distinction, that in avoiding evils as sins, man ought to exert himself AS OF HIMSELF, is more extensively instructive, than might
at

without them he cannot do the work of repentance, he cannot fight against evils, and afterwards bring forth fruits worthy of repentance. Whereas then

at first sight be apprehended, as it clearly reconciles any seeming repugnance between those two great truths, the continual influence of divine goodness upon the human mind, and the free agency of man, not from a liberty independent of Him in whom he lives, moves, and has his being, but from a continual gift from the fountain of all life and liberty;—so that he cannot truly be said to act of HIMSELF, but AS OF HIMSELF;—which distinction ascribes all the power and wisdom of his actions to God, and at the same time supports the practical truths, that man ought to exert himself in opposition to evil;—that he ought to keep his heart with diligence, to make his calling and election sure;—and that fortitude, self-denial, repentance, diligence, and circumspection, are quite consistent with that continual dependance on God, that trusting in his help and preservation, and that devotedness to his will, which is the reasonable service, and solid happiness of the truly humble and pious Christian.

free-

freedom and reason are man's from the Lord, and man acts by those principles, it follows, that he does not act of himself, but as of himself*.

102. The Lord loves man, and is desirous to dwell with him, nor can he love him and dwell with him, unless he be received and reciprocally loved; this is the only possible ground of conjunction: For this reason the Lord hath given man freedom and reason, freedom to think and will as from himself, and reason to direct him in such thinking and willing; it is not possible to love any one and be joined to him, unless there be somewhat of reciprocal love and desire of conjunction on his part; nor is it pos-

* That man hath freedom from the Lord, may be seen above, n. 19, 20; and in the Treatise on HEAVEN and HELL, n. 589 to 596, and n. 597 to 603. What freedom is, may be seen in the DOCTRINE OF THE NEW JERUSALEM, n. 141 to 149.

fible to enter into any one, and abide with him, unless there be reception: Inasmuch as reception and reciprocity * in man are from the Lord, therefore the Lord saith, "*Abide in me, and I in you,*" John xv. 4. "*He that abideth in me, and I in him, the same beareth much fruit,*" John xv. 5. "*In that day ye shall know that ye are in me, and I in you,*" John xiv. 20. That the Lord is in the truths and good things which man receives, and which abide with him, he

* By RECIPROCALITY, let it be noted, is here meant man's power of joining himself on his part with the Lord. There is no other word in our language to express this power, and yet there is great need of such a word, inasmuch as it is very plain from Holy Scripture, that man possesses such a power, and that it is the Lord's continual gift to him for salvation. The doctrine concerning RECEPTION and RECIPROCALITY, as here asserted by our author, is of the greatest importance, and demands the most serious attention of the Christian reader

also

also teaches in these words, "*If ye abide in me, and my words abide in you; if ye keep my commandments, ye shall abide in my love,*" John xv. 7. 10. "*He that hath my commandments, and doeth them, he it is that loveth me, and I will love him, and will make my abode with him,*" John xiv. 21. 23; thus the Lord dwells in his own with man, and man in those things which are from the Lord, and thus in the Lord.

103. Inasmuch as there is with man from the Lord this reciprocity, and power of application on his part, and consequent mutual tendency to conjunction, therefore the Lord saith, that man should do the work of repentance, which no one can do but as from himself; "*Jesus said, except ye do the work of repentance, ye shall all perish,*" Luke xiii. 3. 5. "*Jesus said, the kingdom of God is at hand, do the work of repentance, and believe the gospel,*" Mark i. 14, 15. "*Jesus said,*

said, I am come to call sinners to repentance,"
 Luke v. 32. "*Jesus said to the Churches,*
do the work of repentance," Rev. ii. 5. 16.
 21, 22. Chap. iii. 3; also, "*They re-*
pent not of their deeds," Rev. xvi. 11.

104. Inasmuch as there is with man
 from the Lord this reciprocity, and
 power of application on his part, and
 consequent mutual tendency to conjunc-
 tion, therefore the Lord enjoins, that
 man should do the commandments, and
 should bring forth fruits, as in these
 words, "*Why call ye me Lord, Lord,*
and do not what I say?" Luke vi. 46 to 49.
 "*If ye know these things, blessed are ye if*
ye do them," John xiii. 17. "*Ye are my*
friends if ye do what I command you,"
 John xv. 14. "*Whosoever teacheth and*
doeth, shall be called great in the kingdom of
the heavens," Matt. v. 19. "*Every one*
that heareth my words and doeth them, I will
liken to a prudent man," Matt. vii. 24.
 "*Bring forth fruits worthy of repentance,"*
 Matt.

Matt. iii. 8. "*Make the tree good and it's fruit good,*" Matt. xii. 33. "*The kingdom shall be given to a nation bringing forth the fruits thereof,*" Matt. xxi. 43. "*Every tree which beareth not good fruit, is cut down and cast into the fire,*" Matt. vii. 19; not to mention many other passages to the same purport; from which it is evident, that man ought to do good from himself, but by the Lord's power, which he should implore; and this is to do good as of himself.

105. Inasmuch as there is with man from the Lord this reciprocity, and power of application on his part, and consequent mutual tendency to conjunction, therefore man is to render an account of his works, and to be recompensed according thereto; for the Lord saith, "*The Son of Man shall come, and render to every one according to his deeds,*" Matt. xvi. 27. "*They who have done good shall come forth to the resurrection of life, and they*

they who have done evil to the resurrection of judgment," John v. 22. *"Their works follow with them,"* Rev. xiv. 13. *"All were judged according to their works,"* Rev. xx. 13. *"Behold I come, and my reward is with me, that I may give to every one according to his works,"* Rev. xxii. 12. If there was no reciprocity with man, there would be no imputation.

106. Inasmuch as reception and reciprocity are with man, therefore the Church teaches, that man should examine himself, should confess his sins before God, should desist from them, and should lead a new life: That this is taught by every church in Christendom, may be seen above, n. 3 to 8.

107. In case man had no faculty of reception, and at the same time of thinking as from himself, nothing could have been said in regard to faith, for neither is faith from man: Without such
faculty

faculty man would be like chaff in the wind, and would stand like somewhat inanimate, with his mouth open and his hands hanging down, expecting divine influx, thinking nothing, and doing nothing in the things which concern his salvation: He hath indeed from himself no power of activity in those things, but still he hath the power of re-acting from himself.

But this matter will be set in a clearer light in the Treatise concerning ANGELIC WISDOM.

That

That if any one shuns Evils from any other Motive than because they are Sins, he doth not shun them, but only prevents their appearing in the Eyes of the World.

108. **T**HERE are moral men, who keep the commandments of the second table of the Decalogue, being guilty neither of theft, or of blasphemy, or of revenge, or of adultery; and such of them as persuade themselves that such things are evil, because they are hurtful to the common good of the state, and thereby contrary to the laws of humanity; they also live in the exercise of charity, sincerity, justice, and chastity. But if they practise these virtues, and shun those evils, only because they are evils, and not at the same time because they are sins, they are still mere natural men, and with mere natural men the root of evil

evil remains ingrafted, and is not removed; wherefore the good actions they do are not good, because done from themselves.

109. It is possible that the moral natural man may appear before men in the world altogether like the moral spiritual man, but he will not appear so before the angels in Heaven; for before the angels in Heaven, if he be principled in what is good, he appears as an image of wood, and if he be principled in what is true, as an image of marble, in which is no life; but it is otherwise with the moral spiritual man; for the moral natural man is externally moral, and the moral spiritual man is internally moral, and what is external without what is internal is not alive; it lives indeed, but not the life which is called life.

110. The concupiscencies of evil, which form the interiors of man from his

his birth, are not removeable but by the Lord alone, for the Lord enters by influx from what is spiritual into what is natural, whereas man of himself ascends from what is natural into what is spiritual and this influx is contrary to order, and does not operate upon concupiscencies to the removal of them, but incloses or shuts them in closer and closer in proportion as it confirms itself: And whereas hereditary evil thus lies concealed and shut up, after death, when man becomes a spirit, it bursts the covering with which it was covered in the world, and breaks out like an ulcerous sore which was only externally healed.

111. There are various and manifold causes operating to render man moral in an external form, but if he be not also moral in an internal form, he is still not moral: As for example; if a person abstains from adultery and whoredom through fear of the civil law and it's penal-

penalties: or through fear of losing his reputation and consequently his prospects of worldly advancement; or through fear of diseases which may be thereby contracted; or through fear of family broils, and the disturbance of his private tranquillity; or through fear of revenge exercised by the injured party; or from motives of poverty or of avarice; or from weakness occasioned either by disease, or by excess, or by age, or by impotence; yea, if he abstains from those evils on account of any natural or moral law, and not at the same time on account of a spiritual law, he is still inwardly an adulterer and whoremonger; for he nevertheless believes that those evils are not sins, and consequently he does not make them unlawful in his spirit before God, and thus in spirit he commits them, although not before the world in the body; wherefore after death, when he becomes a spirit, he openly declares in favour of them.

Hence

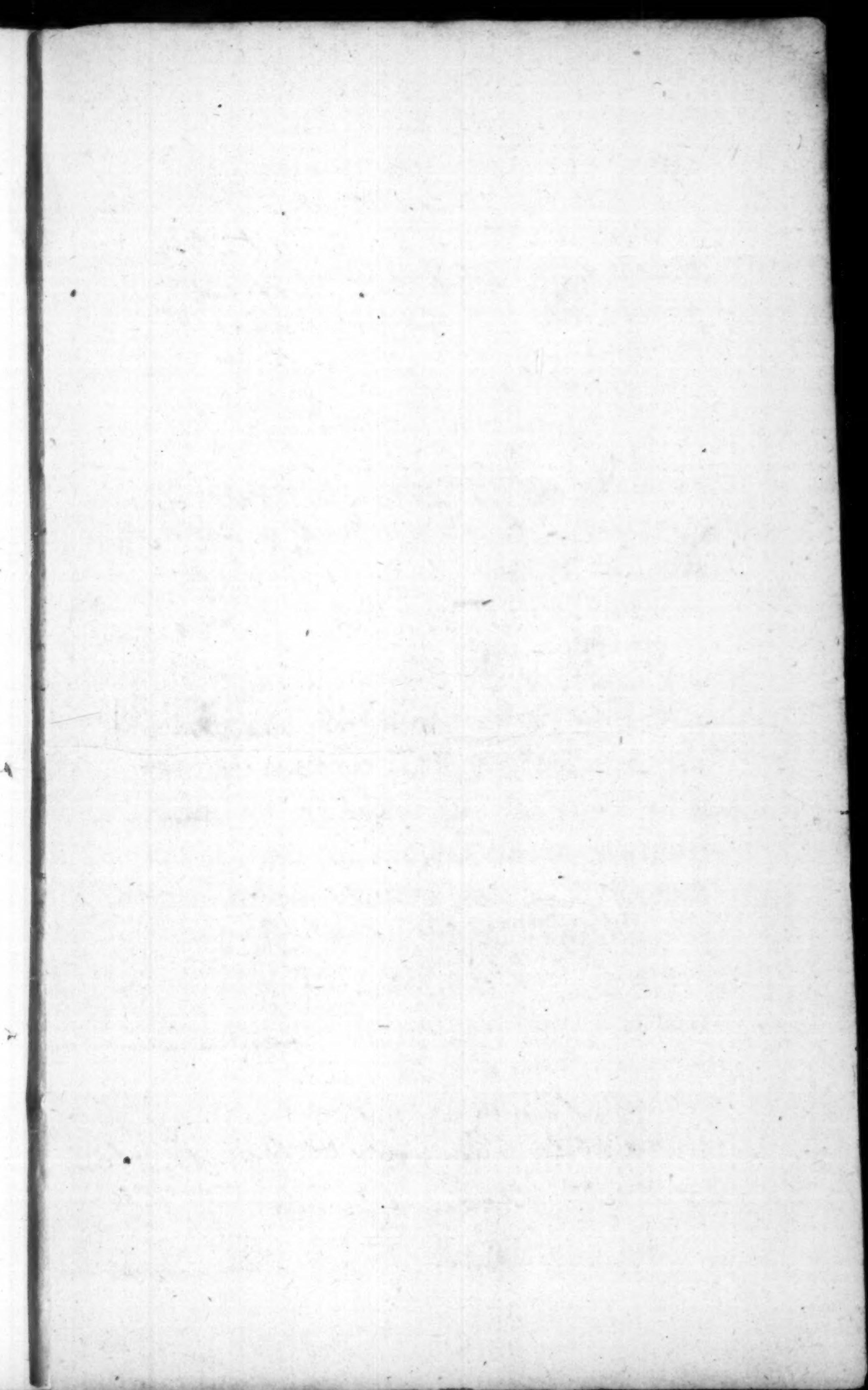
Hence it is evident, that a wicked person may shun evils as being hurtful, but that none but a christian can shun them as being sinful.

112. The case is similar in respect to thefts and frauds of every kind; and also in respect to every kind of murder and revenge, of false witness and lies; no one can be cleansed and purified from them of himself: for there are infinite concupiscencies innate in every one, which man doth not see but as one simple concupiscence, whereas the Lord sees every smallest particular in every series. In a word, man cannot regenerate himself, that is, form in himself a new heart and a new spirit; the Lord alone can do this, who is himself the reformer and regenerator. Wherefore if man desires to make himself anew by his own prudence and intelligence, it is only like covering a deformed face with paint, and besmearing with soap a part affected with inward rottenness.

113. Therefore the Lord saith in Matthew, "*Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be clean also,*" xxiii. 26; and in Isaiah, "*Wash ye, make you clean, put away the evil of your doings from BEFORE MY EYES, cease to do evil:*" And then, "*though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool,*" i. 16. 18.

114. To what hath been said above may be added, I. That christian charity is for every one to discharge his duty faithfully in his calling; for thus, if he shuns evils as sins, he daily doeth what is good, and is himself his own particular use in the common body; thus also the common good is provided for, and that of each individual in particular. II. That other works are not properly works of charity, but are either it's signs, or benefits, or debts. 8 00 69

F I N I S.



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